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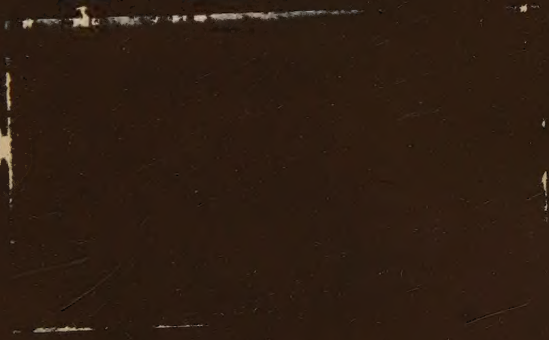

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BISHOP POTTER'S DISCOURSES,

ETC.

DISCOURSES,

CHARGES, ADDRESSES,

PASTORAL LETTERS,

ETC. ETC.

Arthur W. Falander.

BY

ALONZO POTTER, D.D., LL.D.,

BISHOP OF THE DIOCESE OF PENNSYLVANIA.

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PREFATORY NOTE.

This volume is composed of Charges, Discourses, Addresses, and Pastoral Letters, which have been prepared by the author, in the course of his official duties during the last thirteen years. With one exception, they have been printed already. They are now collected and reprinted for more convenient reference, and in the hope that they may possibly prove useful to some, to whom they were not at first addressed. In arranging them, the author has beguiled some hours of lassitude and sickness, which could not be given to more active duties; and he now commits them to the indulgence of his friends, and the candid consideration of the public. Should he speak no more through the press or with the living voice, in this volume may be found his settled opinions upon many topics connected with the interests of the clerical profession, the extension of the Christian Church, and the welfare of society.

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THE POSITION OF THE CLERGY.

PRIMARY CHARGE.*

My Brethren of the Clergy:

Among the duties imposed by the Church on her Bishops in this country, is the grave and responsible one of addressing a Charge, as often as once in three years, to the Clergy within their jurisdiction. I have delayed entering on this duty, somewhat beyond the period fixed by the Canon,† partly because of other urgent duties, but more especially because I have desired that, when once begun, it might be prosecuted at intervals less rare than the Canon seems to contemplate, and with some degree of method.

It is my purpose now, should life and ability be given, to offer to you, from year to year, a series of connected counsels on some of the most momentous of our common duties as Ministers of Christ. Waiving topics of a more transient nature, I propose to bring before you a few of the great principles, which ought, as it seems to me, always to be kept in view, while we labor at the twofold work assigned us by God, of saving ourselves and saving them that hear us; and I shall endeavor, while presenting these prin-

* Delivered May 16, 1849. † Canon XXVII of 1832.

ciples, to indicate how they ought to be modified in practice, according to the state of the world at large, and especially according to the condition of our own country and Church.

The great secret of all ministerial usefulness must be found, I conceive, *in ministerial self-culture*—in the careful cultivation, with the aid of God's grace, of our whole nature—spiritual, moral, intellectual, and corporeal. We work on others mainly through the personal endowments which we have received from Heaven, or which we have acquired by culture. Even those divine and supernatural truths and offices which we dispense to men, must reach their great end, for the most part, through our zeal, our integrity, and our wisdom. The word preached, for example, is it not usually effectual in proportion to the clearness, the fervor, and the logical power of those who preach it? The prayers offered—do they not bear the hearts and consciences of the people towards Heaven, according as the Minister's own heart is exalted by faith, warmed with love, subdued by penitence? So the sacraments administered become channels of grace to the souls of men, in proportion as those souls have been previously touched through faithful appeals and instructions from the Pastor, and in proportion, too, as these holy mysteries are dispensed in a reverential and edifying manner. No matter, indeed, what be the mean of grace—be it truth or sacrament—be it prayer or thanksgiving—be it fasting or alms, it will be apt to prove all but powerless, if its significancy be obscured, or its grand aim decried, by the evil example of him who is its appointed Minister. The Spirit of God acts on men

in good part through his anointed Ambassadors; and He acts therefore feebly, if those Ambassadors interpose between his grace and the souls that he would visit, their own ignorance, levity, or impiety. He rarely acts at all, if they are morally reckless, or corrupt. The great law, which makes thought and emotion in those who speak, the condition of awakening kindred thoughts and emotions in those who hear, is not annulled by the supernatural grace of the Gospel. On the contrary, the renewing and saving energies of the Holy Ghost so concur with the natural powers of its earthly Minister, that whether in moving others or in rousing himself to duty, that Minister must work—must work with all his heart and strength, and must never forget that he who would be a blessing to others is to begin by winning spiritual blessings for himself.

The improvement of the people, then, is conditioned on the improvement of the Clergy. All the world over, and through all time, the state of the Church reflects, in a great degree, the state and character of her Ministers. Make the one more wise, laborious, and earnest, and you cause the other to be more given to every good word and work. So in respect to any congregation; we can hardly pray more devoutly and fervently in our closets—we can hardly watch more carefully over our own hearts, or ply more diligently our studies at home and our labors abroad even for a few months, but God will vouchsafe us some sign*

* If God suffers even a holy pastor not presently to see the fruits of his labors, it is to convince him that the success of his labors belongs to God;—and he ought to humble himself, and pray much, and fear lest the fault should be in himself.—*Bishop Wilson, Sacra Privata,* p. 103.

that our prayers are remembered in Heaven, and our generous self-sacrifice made honorable on earth. And to what purpose, as Ministers, do we live, if this be not always our aim? We open our churches—not merely that the seats may be filled,—not merely that confiding and admiring throngs may be gathered to hear us, but that the people may give heed to the word spoken. We open them that there may be an active, an ever-extending and an ever-progressive piety—extending, that new hearts may be reached—progressive, that all may advance in religious knowledge and in personal holiness.

Ministerial self-culture therefore, in all its branches, is the subject to which I would ask your attention—comprehending within this term whatever can contribute to a clergyman's improvement, and keeping steadily in view the great truth, that it is through such culture, constantly maintained and pressed forward, that we are to win at last from our Master's hand—for ourselves, a worthy crown—for our people, an abundant entrance into his kingdom and glory.

As preliminary, however, to this subject, there is another which demands a brief discussion, and that is the precise *position* which a Christian minister now occupies in this land and in our communion. Every profession has its own peculiar advantages and disadvantages, and by those who embrace it, these should evidently be well understood and well considered. Again, the different positions in a profession, whether we consider it in respect to time, or in respect to place, or in respect to other circumstances, will have each its distinguishing characteristics; and it is plain that these too should be carefully studied, if we would

make the most of our powers and opportunities. And then, again, each individual clergyman has his idiosyncrasy from nature, and his peculiarities—corporeal, mental, and spiritual, superinduced by education and by habit, and it becomes him to remember and appreciate these also, if he would be a workman that needeth not to be ashamed. *Self-knowledge* is the one grand condition of *self-culture*, and that alone is self-knowledge which combines, with a correct appreciation of our personal character and capacities, a just estimate of our position—

I. As ministers.

II. As ministers of religion.

III. As ministers of the religion of Christ.

IV. As ministers of the Protestant Episcopal Church.

V. As ministers of this Church, in the nineteenth century.

VI. As ministers of this Church, and of this century, in the United States of America.

I. We should understand our position as MINISTERS, *i. e.* as officers, stewards who are clothed with a delegated trust, so that we act not merely for ourselves, but for others also. We have a twofold character, the one personal—the other official, and of course we have a twofold responsibility. We are to take heed to ourselves; we are to take heed to those over whom we are overseers. For the present, I put the *religious* character of our office out of the account. I call your attention to the simple fact that we are not only men, but officers. It is a fearful thing to be a man—for to man alone, of all the living multitudes that roam over land, or that swarm through air, and

stream, and sea—to man alone attaches responsibility—a sense of accountability within, which is but the faint echo (as he well knows) of a yet graver accountability without. To man alone, belong powers capable of an endless and sublime progression,—powers which he cannot employ aright, without unspeakable benefit to others and to himself,—powers which he cannot misemploy, without unknown but deplorable ills alike to his neighbor and his own soul. Social always, always active, always responsible, it is indeed a fearful thing to be a man.

How much more fearful to be not a man only, but to be at one and the same time a man and a minister; to have intrusted to us not only our own welfare, but the welfare of others also—to have it intrusted to us, too, in a representative capacity, so that in respect to many, very many perhaps of those around us, we act for them, we act through them, we act upon them, not merely in virtue of the social ties that bind each to the other and all to us;—we apply to them the different and the higher agency, which belongs to us as trustees at once of an earthly power, and of a heavenly Sovereign. In the course of ten or twenty years, what a number, brethren, of our fellow beings, within and without our own congregations—within and without our own communion, too, must come directly or indirectly, under our official influence; and each one of these, remember, carries through all his mortal sojourn, and into the very presence of his Judge at last, some trace—some tint of light or hue of darkness—that we, because of our *official* authority, have cast perhaps unwittingly upon him. Is it fearful to be a man then,—how much more fearful to be both a

man and a minister, and to be, as in our case, ministers as well as men for life; to bear upon us a commission which may never be revoked, which always charges us with work to do, and which confers dignity, and exempts from punishment only as that work is done with our might, so that to whatever of official duty we are at any time equal, to so much of official duty we are then commanded. *There is no discharge in this war. To be faithful soldiers and servants, unto our life's end—always to give our faithful diligence in the work of our ministry, and in framing and fashioning our own selves and our families so as to make both wholesome examples to the flock,* these are the terms of our enrolment in the sacramental host. Our weakness, then, as well as our strength—our age as well as our youth, are to be given to our work. He that hath much, let him give plenteously; he that hath little, let him do his diligence gladly to give of that little, for so shall he gather to himself a good reward in the day of his necessity.

II. But we are to understand, again, that we are MINISTERS OF RELIGION. In one sense, whoever holds an office, intended to promote human welfare, may be called a Minister of God; since some purpose of God is to be promoted through his official and proper agency. But we are God's Ministers in a sense more specific, and far more sacred; since to us have been committed the interests of his religion. The recognition and worship of some superior Power, invisible—yet present and supreme, is the dictate of Nature as well as the command of Revelation. Everywhere, and in all ages, man's heart has yearned after the unseen God, and has trembled before his anticipated

judgments. Everywhere, too, this spiritual or religious element in our existence is felt to be paramount in dignity and importance; so that they who stand forth before men, as its representatives and Ministers, are held to be the special Ambassadors of Heaven, and to bear about them a peculiar sacredness.

In some lands, and at some periods, this sacerdotal office, through a misguided reverence, has been allowed to supersede or to swallow up all others; so that a *corps*, perhaps a *caste** of well-disciplined and unscrupulous priests, alike jealous and tyrannical, have taken to themselves the entire government of society, civil no less than sacred. It was thus in ancient India and Egypt, and to some extent it was thus, too, in Mediæval Europe—the office being debased and ultimately weakened by the very means which were taken to strengthen it. At other times, or in other lands, the theocratical power in the state has been content to yield a nominal precedence to monarchy, to aristocracy, or even to democracy, provided, however, that these last would constitute themselves its nursing fathers, and would at the same time, profess to receive from it (in whole or in part) as a gracious boon, their right to reign. Again—and through how long a period even of Christian history do we find the temporal and the spiritual authority engaged—now in an ignoble contest for civil supremacy,—now in a league, not less ignoble, to trample down the liberties of the people, and to build up a twofold despotism—

* In the latter case the office is hereditary; in the former it is elective. The distinction is fraught with most important consequences, some of which are noticed in Guizot's *Modern Civilization*, Lecture 3d.

the one over opinion, the other over will and act. At one period, all without the Church being ignorance and anarchy, ecclesiastics became the master-spirits of the time, and priestcraft was too often but another name for almost all government. At another, royalty being needed to centralize interests hitherto separate, and to harmonize discordant powers, the crosier was compelled to succumb before the sceptre, and the edicts of a king became supreme, even in matters that touched only the Church's faith, discipline, or worship.

How large a share of the world's history, both ancient and modern, is occupied with these multiform and often stormy attempts to adjust the social and legal positions of the ministers of religion, to their true character and functions! And what does that history prove? It proves, in the first place, how firm and unyielding is the hold on the human mind of religion and its Ministers; since no violence from without, though all the other powers of society be leagued against it,—no errors or corruptions from within, be they ever so flagrant, have sufficed for its destruction. Cast down, and to all appearance destroyed to-day, religion rises with renewed and resistless vigor to-morrow. This same history teaches, too, that when different forms of religion come into conflict, all must at length yield before that which springs from the simple and positive command of God. Never, for instance, in ancient times, did Judaism and Paganism meet in fair and open field, that it was not soon seen how powerless are the inventions of man, when arrayed against the teachings and institutions of the Most High.

But the lesson which I would especially commend

to your notice, as deducible from the religious history of the past, is, that the Ministers of God never go forth in the simple majesty of truth—cementing no alliance with thrones—courting no friendship with the world, that they do not quickly triumph. How was it in the first centuries of our own era, when the Missionaries of God's last dispensation to man—though few in number and humble in rank—had to encounter a world in arms? Strange, that the fact then made manifest, was so soon forgotten. Strange that men who had filled the earth with their doctrine—men who with no help, except from God and their own brave hearts, had won to their standard the talent, the learning, and the wealth that rule mankind—strange, indeed, that they should have superseded so soon the simple instruments of such a victory, by corrupting alliances with unhallowed passion and with worldly power. But so it is. From the reign of Constantine down to the landing of our fathers at Jamestown and at Plymouth, through more than a thousand years of strife, and toil, and bloodshed, even Christian Europe was slowly working its way towards that truth, which to us seems written as with a sunbeam on all the teachings of Christ, and on the triumphant mission of his evangelists. That the Ministers of religion *are* Ministers of religion; that their functions are simply spiritual—that on the one hand they have no concern (except as they act on the great fountains of human opinion) with civil legislation, and that, on the other hand, that legislation has no authority over them, except as they are men and citizens,—that the Church and the State are independent but co-ordinate powers, the one having cogni-

zance of things temporal, the other of things spiritual —and that the one only appropriate weapon of God's Ambassadors is TRUTH—truth in doctrine and truth in life—truth warning every man, truth teaching every man, truth rebuking every man, with all long-suffering, and yet with all authority—this is a principle which may be familiar to us as household words, but which to the world at large, and even to Christendom itself was long unknown, and which at this very hour is to most of Christendom but imperfectly unfolded.

And is this our province? Is it religion, as contradistinguished from all the arts and professions of civil life, and from all the functions of civil government? It is religion, too, as an all-comprehending and all-pervading power—one that can penetrate, hallow, and bind together the humblest and the highest interests. Hence nothing is beneath his notice or sympathy, who is wise to win souls. Does he look for example on industry, on the arts that sustain and gladden our *material* life?—He can see there a power, which properly directed must contribute beyond measure even to man's intellectual and moral elevation; and hence as a minister of God, he would, in his appropriate sphere, and by appropriate means, at once promote and sanctify those arts. Does he look again on science and literature, with their handmaids the press and general education?—There, too, he sees forces, mighty for good, if wisely controlled, but almost omnipotent for evil, if loosed from the sovereignty of conscience and the fear of God; and hence he would pour into these well-springs of the world's hope salt from on high. Or does he turn to the philanthropic movements of our own time—movements

that would smooth one and another visage of human woe, and spread over earth the sunshine of a higher and more joyous life?—These the minister of God would keep from perversion and from decay, by infusing into them the divine life of faith, and imposing on them the holy restraints of law. He knows that the Cross won its most memorable victories over the hearts of men, when its apostles were most intent on assuaging human sufferings, and on subserving even here on earth the utmost happiness of all. And in all past time, it has been the glory of that Cross, that its heralds have gone through the world as the leaders of a true civilization, no less than as the leaders of a true faith. Even when the bands of society were loosed amid the darkness and chaos of the middle ages; when the clergy had become invested, through the force of circumstances, with too much of worldly supremacy, and were devoted too exclusively to the interests of their own order, even then they were the world's best temporal benefactors. But for them, Europe must have fallen back, during that awful period, into the barbarism of her Vandal invaders. It was in their monastic retreats, that the almost extinguished fires of learning were kept alive with pious care; and that all the arts of peace were fostered with a wisdom and munificence worthy of undying remembrance.* Never be it otherwise. When we strike at the ignorance and corruption of men, we strike at the great root of all social evils: and when we labor to regenerate the *spirit* of society, we are

* Henry's History of England contains valuable notices of the agency of the Mediæval Clergy in promoting Agriculture, Horticulture, and various mechanical arts.

then laboring most effectually for the regeneration of its *forms* and institutions. But let our labors be guided by an enlarged and enlightened spirit. Whatever makes man more thoughtful, forecasting, or even more decorous, makes him more open also to the appeals of religious truth. Hence, though divorced from all the employments and dignities of the world, we should still bid God speed to whatever can lift our race to more of physical comfort, or to more of intellectual and moral dignity. We should cling to our spiritual functions, and thank God that we are neither burdened with the cares, nor perilled by the fascinations of earthly power; but we should be known, at the same time, as the friends of a comprehensive and true-hearted philanthropy. Our ear should be quick to hear the wail of the oppressed; our eye should be clear to discern the iron that enters into a brother's soul; our heart should beat in ready and responsive throbs to every pulsation of bleeding humanity. Never may the cause of charity and true brotherhood be monopolized by men, who think to bless the world without glorifying God. As charity must be spurious, where there is no faith, so faith will be but as sounding brass and tinkling cymbal unless it bring forth the fruits of a large-hearted love for mankind. Let the power and worth of our ministry be seen then, as in earlier days, in the broad sympathies with which it animates our studies and our labors. That day, in which the clergy cease to be amongst the foremost in efforts to ameliorate the condition of mankind, will be a day dark indeed for the prospects of the world—nor of the world alone. The Church itself must suffer in the same proportion, since she can truly prosper,

under the smiles of her Great Head, only when she fulfils her mission as His Minister for good to men.

III. But we are not only ministers of religion; we are *ministers of the* RELIGION OF CHRIST. Ours is not a religion of types and prophecies like that of Israel; nor is it an engine of state like that of ancient Rome; nor is it tributary to a refined but voluptuous taste like that of ancient Greece. It is neither encumbered and made oppressive through ceremonies, like the law of ordinances; nor is it destitute of all positive institutions and precepts, like the religion of nature. It reveals to us the *Word made Flesh*, and, in thus bridging over the mighty void between the human and the Divine, it lays the axe to the root of Deism, with its doctrine of fate, and to that of Pantheism, with its notions of Divine Impersonality. It solves the awful question which, for four thousand years, had pressed on the minds of all reflecting men, and which had often wrung misgivings and anxious forebodings even from the unreflecting, "wherewith shall man the sinner come before God the Just?" In the great expiation which it offers to us, there is peace for the true penitent; and in the ministrations of the Comforter, with his gifts of wisdom and understanding, of counsel and ghostly strength, there is abounding succor for all that would live soberly, righteously, and godly. In Him who is the High Priest of our sanctuary—the Author and Finisher of our faith, we have the only faultless specimen of human wisdom and goodness that the world has seen, while in the evangelic records this model of a perfect and now glorified Humanity is ever kept before us. And then, in its

word read and preached, and in its ordinances duly given and received, Christianity has definite and simple channels, through which its divine and regenerating influences can flow down on the human soul—quickening the dead spirit into life, enlightening the eye of faith, warming the heart of devotion, deepening and hallowing the sigh of penitence, kindling the flame of love towards all mankind, and pouring a soothing and strengthening cordial into every fainting heart. Ours is not a religion that has its esoteric and its exoteric system. It has no gross conceptions and imposing pomp to catch the vulgar; it has no decent skepticism to conciliate the proud and self-styled wise. With inflexible constancy, it proclaims to all the same Gospel, it exacts from all the same faith, and the same obedience; and yet with a wondrous adaptive and plastic power, it can adjust itself to every state and condition of human life. It has, too, an all-comprehending, reconciling spirit, through which it harmonizes the most opposite and seemingly incongruous principles of man's nature; affording food both for reason and for imagination—for conscience and for the affections; conciliating the love of man with the love of God, and making both consistent with the love of ourselves. Finally, it has a zeal for God's honor, and for the redemption of mankind, that makes it aggressive towards every form of error, sin, and suffering, and that can never rest till the triumphs of righteousness and peace have overspread the globe. And when it goes forth to achieve this moral conquest, how does it eschew all the weapons employed by the religions and the governments of man's device, applying no constraint but TRUTH, offering no attraction but LOVE.

Is this Christianity, brethren? and what then is their duty who are its Ambassadors and Ministers? It is plain. Their duty is to render their preaching and their practice definitively *Christian.* It is to remember, always and everywhere, that the dispensation they proclaim is a *remedial* dispensation, that their grand work is first to bring men to a proper sense of their sins, and then to bind up, with balm from Calvary, the wounds that have been opened at the foot of Sinai. In enforcing duty, too, their appeals are to be drawn from the cross—from Christ's constraining love, as at once the source and the centre of the Christian's inner and outer life. And ever in their own lives should they recommend the meek, the condescending, the gentle, the forgiving, yet the uncompromising spirit of their Master. The religion they preach is *a religion that teaches by example.* It is a religion for sinners. It is a religion for the tempted and the weak. It is a religion for the poor, the afflicted, and the oppressed; and God grant that to the sinful, the weak, the tempted, and the sorrowing, our thoughts and efforts may always be directed.

May I not add that inward sanctity—holiness of heart, is pre-eminently the duty of a Minister of Christ. He is to *seem* holy, that his conduct, instead of countervailing, may enforce his precepts; and he is to *be* holy, lest the coldness or corruption of his own heart obstruct the movements of that Spirit, who through him, would brood, with recreating power, over the hearts of others. *Be ye clean that bear the vessels of the Lord,* was the injunction even of a ceremonial dispensation; how much more of a spiritual and soul-renewing one. It is the glory of

the religion of Christ, that it indissolubly binds together religion and morality; making them identical in principle, adjudging each to be worthless, unless it spring from an honest and true heart, and decreeing that he only can share in the grace of God, who is willing to love his neighbor. Before the Saviour, too, there is little of that distinction, between personal and official sanctity, which the imperfection of human tribunals sometimes compels them to make. Christ holds no one faithful as a Minister, who is delinquent as a man; nor any one innocent as a man, who is derelict as a Priest. His religion blends, and as it were fuses our personal and sacerdotal characters into one; so that the individual is to account for the acts of the officer, and the officer is to stand dishonored by whatever would stain and disgrace the individual. Serving near the Holy of Holies, that becomes criminal in us which might be allowed in others. Though our personal sins may not invalidate, in respect to others, the force and virtue of our official acts on earth, they often must do it in Heaven; and always our official character goes to aggravate our personal transgressions, since on us—the anointed of the Lord—rests a peculiar obligation to be holy as our Master is holy. And when we go before that Master to render in our last account, office and dignity will all drop away from us, and nothing can remain but our character and our responsibility. Be these, then, the object of our supreme concern!

IV. But we are *Ministers of Christ* IN THE PROTESTANT EPISCOPAL CHURCH. We owe allegi-

ance to that branch of the visible Body of Christ, from which we derive our external commission. We owe allegiance both to its *Protestant*, and its *Episcopal* or *Apostolic* character.

As *Protestant* it honors the Reformation. That great religious revolution, like all others directed by human and uninspired agency, was doubtless marred by errors of judgment, and by infirmities of temper and motive. But we must be recreant (it seems to me) to our trust, as guardians of the Bible and of religious liberty, if we do not commemorate, with ever-recurring gratitude, this memorable reaction towards the primitive faith. The indefeasible right of the people to the Bible in the vernacular tongue, which was then asserted and maintained—the adjourning of all questions, that touch an article of faith, to that *one Book*, as the only Divine and infallible arbiter—the distinct and effectual protest then made, against the arrogant assumptions of foreign Bishops and foreign churches to exercise jurisdiction beyond their proper sphere—the restoration to the adorable Trinity of that homage which had been divided between the Virgin, and Angels, and Saints, and Relics, and Images, and Pictures—the lifting to its proper place of the One Oblation, once made by Christ, for the sins of the whole world—the downfall, wherever the Anglo-Saxon race dwells, of a superstition which enabled Priests to tyrannize over conscience, and even to invade the prerogatives of civil magistrates and the sanctity of private families—what were all these but a blessed boon alike to the Church and to mankind? And the fact that at this day there is most of domestic purity, most of general intelligence and en-

terprise, most of public spirit and public virtue, where the faith of the Reformers is held in its integrity, does not this show that that faith has been approved of God, and is entitled to be embalmed in our fond and reverent remembrance.

Be it ours, then, to cling to that faith. We are Protestants by name, and we are Protestants in principle. We protest against the domination of foreign Bishops, and against assumptions of infallibility by any council or metropolitan, living or dead. We protest against all attempts to shut out God's word from the people, or to fetter the human mind in reading and thinking, so long as it inquires with becoming modesty and reverence. We protest against an intolerance which would visit aberrations of opinion with fire and sword, or with any penalties, save such as imminent and unquestionable danger to social order may demand;—and that intolerance we abhor alike when displayed by those who hate the Reformation, and by those who profess to honor and adore it. We are Protestant in regard to some things which obtained even in the Church of the first three centuries, but which were either plainly transient in their nature, or which experience shows are unfriendly to a simple, heart-transforming, conscience-soothing faith. The twelve centuries which rolled away from Cyprian to Luther, we are far from denouncing. We recognize with thankfulness, the enlarged and dear-bought experience which the Church then gained; and we would profit by that experience. Errors which were committed unconsciously, and therefore innocently, then, it becomes us not to repeat now. Accretions which the Christianity of the New Testament gathered

from various concurring causes, and which were made to further for a time the advancement of society, would now be only incumbrances. We are therefore not to covet them ;—innocently we cannot strive to restore them. We are not to forget the fate of those who have undertaken to unprotestantize the Church of our fathers. We are to remember how wide is the gulf that separates that Church from the one she has renounced ; and that if union is to be effected—coalition achieved, it must not be solely through concessions of ours. It must be union on principles common to both. When the rulers and doctors of that communion shall seem willing even to consider a plan of comprehension—when, for instance, they shall incline, though in the least, to regard as loyal sons of theirs those who would subscribe to the doctrinal statements of our Articles, it will then be early enough to ask whether those same Articles may not, by some means, be translated into the dialect of Trent, and the creed of a persecuting Pope be made to express the faith of his martyr victims ! Until then, it rather becomes us to gather warning from the errors, and instruction from the vicissitudes of that great power. Towards her children and her ministers, we are to cherish only feelings of good will. We are always to remember that, as citizens and Christians, their rights before the law are equal to our own, and that as moral and social beings, with palpitating human hearts like ours, they can be sooner won by kindness, than by railing or by scorn. It is against her too prevalent spirit, that we are to guard, even more assiduously than we guard against her rites and her external regimen ;—for that insidi-

ous spirit, alas! lives and reigns in many a Protestant heart, in the administration of many a Protestant function, and when thus disguised, it only merits our intenser abhorrence.

But if we are Protestant, so also we are Episcopal or Apostolic, holding not only the Apostles' fellowship, but also the Apostles' doctrine and prayers. Ours is an *historical* religion. We make no attempt, in our reverence for the Scriptures, to ignore the wisdom and accumulated experience of the past. Those who went before us, in the Church, lived, and labored, and suffered, not for themselves alone, but for us also; and we have entered into their labors. To cast all these contemptuously from us, to launch on the great ocean of Scripture truth, without chart, compass, or fixed star, to forego all the contributions to the meaning of the Bible, that have been supplied by the toilsome studies and the eventful vicissitudes of eighteen hundred years, would be a thankless return—alike to God who made us children rather than fathers in the Church, and to those who have thus bequeathed to us the fruits of their suffering and laborious lives. To attempt to construct for ourselves, unaided, a system of Bible truth, is not, after all, to honor the Bible,—for he who goes to the study of it, goes, almost inevitably, with some preconceived judgment of its import; and unless he have rare candor and force of mind, his prepossessions will be sure to color its declarations, and will urge him to seek, in Scripture, rather for his own opinions, than for truth. He who would gather from the sacred page the mind and will of God, must have a humble, teachable, truth-loving heart; and with such a heart, no man, it

seems to me, can hastily reject the helps that have been provided for him, in the creeds and liturgies of the ancient Church, in the decrees of her councils, and the writings of her fathers. Her pealing anthems, her humble, penitential litanies, her prayers, which first broke from lips hallowed by eminent grace, and mellowed by a wisdom above this world—her creeds, which have borne towards Heaven, in every Christian age, the confessions of her noblest martyrs and her truest saints—these are the Church's glorious commentary on the Bible. These form her traditionary testimony to its received meaning, and to the faith of those who lived nearest to her days of inspiration. When to all these you add the writings of her greatest doctors, and of those especially who wrote when all around them was toil and danger, you have a mass of venerable lore to which it becomes us all to give heed.

But then the inevitable question presents itself—which, among all this mass of multifarious and sometimes contradictory opinion, is to be regarded as primitive or Apostolic? To this question, it is obvious, that the whole genius of our Church suggests one answer. We are not to lean, too hastily, to our own judgment. We are to defer to their judgment who were called to consider this great question in the sixteenth century; who considered it amid trials that were fitted to tax to the uttermost their wisdom and their faith; and who have embodied the result of their deliberations—a result which they cheerfully sealed with their blood—in our liturgy, articles, homilies, and polity. I am far from holding that no man may go back of these;—but I do hold, that he who does

so, and he especially who would set them or any material part of them opprobriously aside, should weigh well the responsibility he assumes. He, with a limited range perhaps of reading; ere he has reached, it may be, the meridian of life; when he has done little or suffered little for the cause of Christ—he would replace, by his individual dicta, the deliberate decisions of his Church, and the combined opinion of men venerable alike for age and for services—for sagacity and for learning. For the Apostolic or Catholic system, as defined by such minds and with such authority, he would substitute opinions, gleaned, it may be, at will and under the influence of an exalted and over-fond imagination,—from the vast mass of literature that the Christian writers of the middle ages have left behind them. Is this reverence for authority? Is this modesty? Is it thus that we shall inculcate the duties of meekness and obedience? Is it by such a procedure, that we are to incite our people to respect the constituted authorities of the Church and the land, or do our part towards building up, throughout a world convulsed by anarchy, the dominion of law!

Be it ours then, brethren, to remember our mission as ministers of a Church, which is at once Protestant and Apostolic. We are to be the friends of liberty, but we are not to be the enemies of order. We are to concede to all—ministers and people—the privilege of reading and thinking; but we are to enjoin on all alike, reverence and self-distrust. We are to catch the catholic comprehensive spirit of our baptismal office, which makes belief, in the articles of the Christian faith *as contained in the Apostles' creed*, the

sole dogmatic test for admission to our fold. We are to uphold, and by our practice, recommend those admirable provisions by which, in our system of polity and worship, we combine the sober with the earnest —the fixed with the variable—the material with the spiritual—the corporate with the individual—the traditionary with the philosophical. We should be sober, because we are always to proceed by rule; we should be earnest, because a large part of our services is uttered in the burning language of Scripture. For the conservative principle we have security in our liturgy and sacraments; for the progressive in our preaching, legislation, and pastoral care. Material symbols we employ and value; but their end is the renovation of a mind enlightened by faith, and their efficacy is made contingent on the humility and true contrition of those who receive them. The corporate relations of the Christian to the Church we insist on as a great and indispensable duty and privilege; but not in such sense as to make that Church his Saviour, nor in any proper sense his Mediator. We may hold to tradition, because our province is to teach no new commandment or Gospel; but we are not therefore to scorn philosophical theology, for we are to vindicate the hope we cherish to every man's reason, while we subject all opinions and all systems to that only safe criterion of experience, which is thus set forth by Coleridge, "No article of faith can be truly and duly preached without necessarily and simultaneously infusing a deep sense of the indispensableness of a holy life."*

* Table Talk, part ii, p. 54. Am. Ed

V. But again, we are not only ministers of Christ, and of his religion as set forth in a Church at once Protestant and Apostolic; we are *ministers of this Church in the* NINETEENTH CENTURY. The onward flow of time has brought us to a position, unlike any occupied by our predecessors in the sacred office. We live when, with the many, there is more of intelligence and thoughtfulness; but not perhaps when, with the few, there is more of high sagacity, or far-reaching faith. We live when industry has vindicated for itself a new and more commanding place, among the powers that direct the legislation and opinion of the world; but not when the toiling millions it employs are always admitted to a corresponding elevation. We live when there is great activity, and in some sense great and almost universal earnestness; but not when that activity is always tempered by forecast, nor that earnestness duly subdued by religious feeling. We live when there is more of Christian faith than there was in the eighteenth century, and more of Christian toleration than there was in the sixteenth; but alas! it does not become us to boast that even now a practical and life-transforming faith or sincere toleration in the heart is very abundant. We live when despotism of every kind, civil and religious, has much to fear; but not when legitimate authority, be it the authority of law, or the moral sway that belongs to age, wisdom, or parental power, has everything to hope. Practical and all-embracing charity is more active than it once was; but it is not always more wise, or more patient. Institutions, usages, opinions, all are arraigned with a free and bold hand, and to all is applied the salutary test, "by

their fruits ye shall know them;" but the trial is not always conducted with caution or discrimination; and there is too little care to conserve the good, while we eradicate the ill.

Such, I conceive, are some of the features of the age in which we live. Beside those which affect all classes of men, there are some that bear, with peculiar effect, upon our own profession. The clergy are no longer the peculiar guardians and dispensers of knowledge. They are no longer clothed with the exclusive privilege of legislating for the Church, nor even of teaching it. They are no longer an independent corporation, sovereign over the law, or exempt in good part from its jurisdiction. There was a time, when they owned hardly any but an ecclesiastical superior—when they could successfully claim a control over the property and persons even of laymen—when they could, almost at will, summon all the powers of the state to do their bidding—when the absent husband could hardly correspond with his wife, except through the clerk in orders—when all laws were drawn up, all treaties reduced to form, all deliberations of cabinets and even of parliaments aided and guided by ecclesiastics—and when they held possession not only of cathedrals, churches, convents, and monasteries, but of all colleges and schools of learning also. How different is it now, when they are merged, by law, into the one class of citizens,—amenable to the same laws, mere sharers in the same intellectual and social privileges, and left to contend on less than equal terms for the direction of public opinion! I say less than equal, not so much because of the political disabilities under which they some-

times labor, as because I fear, that the growing and almost morbid jealousy of interference on the part of the clergy, in things secular, excludes them too much from that promiscuous commerce with men, and from that free conflict with the difficulties of life, which seems almost essential to the utmost force of character, as well as to the highest degree of culture.

And what is the duty of the ministers of Christ in such an age? Is it to denounce it? Is it to shut out from our hearts all respect for it—all sympathy with it? Is it to dwell exclusively on its defects, and bring these into exaggerated contrast with the fancied glories of some age that has gone by? Is it to war only against the outward *forms* which have been assumed by the social, intellectual, or religious spirit of the time, while we overlook or take perhaps into our very heart, the worst elements of that *spirit?* Or, is it our part, on the other hand, to idolize the age, to seize upon some of its grosser achievements, and to set these in array against all the past? Is it to regard the spirit of the age as a Divine Inspiration, which has only to move on unobstructed and unopposed, to accomplish, for mankind, the most beneficent results? Or, in fine, is it our province to regard the characteristics of our age as inevitable effects from causes that have been at work heretofore, and to conceive that the vicissitudes of the future, like those of the past, must be governed by a blind and uncontrollable destiny?

Neither of these courses, I should suppose, was the dictate of true wisdom. We are placed here as teachers and guides of our time. To fulfil that mission as we ought, we must, in the first place, under-

stand our age; we must, in the second place, sympathize to a certain extent with it; and we must, in the third place, be resolved that we will, God being our helper, do something to improve it. We must understand our age, in order to be understood by it. We must so far sympathize with its great movements, that they who are borne along by them will not be disinclined to listen to us; and improvement we must believe to be possible, or we shall not be induced to attempt it. But how can one understand his age, unless he be willing to see and to admit both its merits and its defects; or, how can he have due sympathy with this or with any period of history, unless he remember that, in all periods, the same corrupt heart of man holds sway; and that hence the same essential evils, however differing in shape or in degree, must prevail in all. And he who, with a right good will, would labor to exalt and bless mankind, must surely have faith in the efficacy of right efforts rightly applied; and he must go forth hopefully, in the strength of God and of a good cause, to his work. He must be neither a fatalist nor an optimist. Both the form and the spirit, the body and the pressure of the time, he is to accepts as *facts*—facts which he cannot set aside though he may leave them out of view; and he is to consider that it is through these facts, and in the light that they cast upon his path, that he is to labor for the service of the Church of God. These facts he would study and analyze by the aid of a high scriptural philosophy; and he would study them, not for purposes of speculation, but that he may the better help to guard whatever of blessing we inherit from the past, and to compass whatever of

blessing is possible in the future. Could we but station such minds, vigilant, large-hearted, forecasting, hopeful, at the great reservoirs of human opinion and influence, what a benign change might be wrought even in a single generation on the moral habits of mankind! The faithful and enlightened student of history finds, since the flood, no age or civilization that he would willingly reproduce, even if he could. And he knows full well that there is none, though ever so much desired, which could be reproduced; since the forces that now mould societies and nations are not the forces that they once were. He turns, therefore, to the Present, as an inevitable yet ever changing and ever to be modified fact; and he would so work that this great fact shall be the harbinger of one brighter and more blessed soon to succeed it. The blessings that the world has gained, he would remember and own, that he may be contented and thankful; the blessings that the world has still, through God's help, to achieve, he would never forget, lest he be tempted to indolence or to self-complacency.

Finally. We are AMERICAN *Ministers of Christ's Protestant and Episcopal Church in this the nineteenth century.* The state and institutions of our country are peculiar; and hardly less so is our own position as members and clergymen of this Church. We should be surely unworthy of our place, in one of the most prosperous and peaceful lands on earth, if we were not devoutly thankful for the plenty, the equality, the intelligence and the freedom that surround us. As Christians, too, we should rejoice in

the nominal regard for our religion, which obtains throughout the land; and as Churchmen we may well congratulate ourselves, that our ecclesiastical system is to win its way from a position of comparative weakness, to one of general consideration and confidence, beneath the mild sway of equal and tolerant laws.

On the other hand, we may well mourn that with all our blessings as Americans, there is still so little of true contentment among us. We may well mourn, that there is sometimes so much impatience of the restraints of law, and always such overweening national self-esteem, combined with a tone of detraction so ungenerous and undistinguishing in respect to the institutions and condition of other lands. We may well be saddened, when we observe how much of our philanthropy is spurious and superficial; how much of our zeal for the public good is but another name for selfishness and ambition. And for the future of our land, may we not sometimes tremble, when we see how the bands of parental authority and domestic affection are relaxed; how much insolent contempt is expressed for the wisdom of the past;—how the religious world is swayed to and fro between dogmatism on the one hand and mysticism on the other; and what a fearful divorce often obtains between the profession and the obligations, the faith and the moralities of the Christian life?

Under such circumstances what is our duty? It seems to me to be obvious. It is to remember that we are *Americans*, and that both our form of government and the characteristic features of our social system are *fixed*—fixed both in the habits and in the

affections of the people. Our duty is, to guard against the tendency of studies, which lie much with the past, to disaffect us towards the faith and civilization of the present. We should consider, too, that the traditionary beliefs and practice of nine-tenths of the American people are at variance with our own; and that if we would gain a hearing for our cause it must be done through kindness, courtesy, and a blameless Christian life. We must beware, too, of the fatal mistake of confounding the essentials of our Church-system, with the abuses in civil or ecclesiastical administration, which have been sometimes associated with it in our fatherland; and never should we be led to speak or act as if we were the champions, the defenders, or even the apologists for despotism. We must also struggle against the somewhat provincial reverence for the current theology and literature of our Anglican mother, which even yet keeps our Church mind too much in vassalage, and which is so apt to embroil us in controversies, or charge us with sentiments alien to our true mission as American Episcopalians. We must, for ourselves, resort to the great masters of ancient and modern theology, and substitute them as our manuals in place of the extracts, abridgments, and superficial treatises, which too often engross our time. We must strive, too, to lay the foundation of a more stable faith and of a higher Christian life among our people, by working out thoroughly the principles of our system in regard to the training of the young—whether at home, at school, or at church. And in fine, we must cultivate in our hearts, and in the hearts of all our people, a generous and enlightened interest in whatever can

benefit our country, and our whole country—in whatever can purify morals, or raise the tone of public intelligence and public taste—in whatever can promote a healthy feeling of Christian brotherhood among all classes, and in all that can invest our own communion with a more benign and powerful influence in dealing with the prevailing disorders of society, or with the current errors in Christian doctrine and practice.

I have thus sketched, too briefly for the subject, but too much at length for the occasion, some of the main features that characterize *our* position as Ministers of Christ. As Ministers or stewards it is required that we be found faithful; as stewards of the mysteries of God, that we be about our Master's business; as Ambassadors of Christ, that we know nothing save Christ and him crucified;—and as Ministers here and now—in this church, at this time, in this land, that we be wise as serpents and harmless as doves. Fulfilled in its true spirit, with a large, enlightened, and earnest mind, no calling can be nobler than ours. We deal with the highest sentiments of man's nature, and with his most momentous interests. We go with him from his birth even to his death, and never do we leave him till we give back, embalmed with words of hope and promise, his inanimate clay to its last earthly rest. We are with him in his hours of deepest sorrow and of liveliest joy; and if we cleave, in our Master's spirit, to our Master's work, we must wrest from every ingenuous mind its warmest affection and regard. Speaking the truth of God in the name of God; constituted

dispensers of his peculiar grace, our words, if meetly chosen and meetly uttered, must go winged with more than earthly power. An unction from the Holy One waits to invest them with a regal authority, and to mark both Minister and people as the chosen of the Lord. Take heed, then, O man of God, to thyself and to the doctrine.

Ye, who your Lord's commission bear,
His way of mercy to prepare,
Angels he calls ye; be your strife
To lead on earth an Angel's life.
Think not of rest; though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?*

* Keble's Christian Year. (2d Sunday in Advent.)

THE

CHRISTIAN MINISTER A STUDENT.

SECOND CHARGE.*

My Brethren of the Clergy:

In addressing you a year since, I announced my intention to offer, should God permit, a series of connected counsels on some of the most important of our common duties, as Ministers of Christ. I then referred to *self-culture*, in its largest sense, as the most essential of these duties, since a clergyman's personal character and endowments form the instrument with which he works, whether for his own welfare, or for the welfare of others. It is an instrument, too, which he may fabricate to a great extent with his own hand, thus assuring himself of its temper and worth; and in proportion as, in this respect, he takes heed to himself, in the same proportion will he win honor to his Master, blessing to mankind, and a glorious recompense to his own soul. The more holy his heart, the more resolute his will, the more vigorous, comprehensive, active, and well-furnished his intellect, and the more perfect his power of imprinting his own convictions and aspirations on the souls of others—so much the greater will be his capacity for good, and

* Delivered May, 1850.

so much the nobler the crown that awaits him at the last day.

In my first charge, I endeavored to point out the peculiar position of our ministry in this age and land, with some of the effects which that position ought to have, in modifying our professional efforts and our methods of self-culture. I proceed on this occasion to consider the subject of self-culture by itself, and shall confine myself, after a few prefatory remarks, to one of its branches, and to that branch considered under but one of several aspects.

That branch of self-culture which I shall first discuss, may be called the *intellectual*, as distinguished from that which is *moral* and *spiritual*. To form a mind well stored with knowledge, and well trained for enlightened and thoughtful effort, is of course the primary object of intellectual culture. To prepare that mind to convey to others, through language and other modes of utterance, the precise notions and feelings with which it is itself possessed, is another object of the same species of culture; and to qualify it for conducting well and wisely the practical affairs of life, for leading the minds around it to act on their own acknowledged convictions, and to rise gradually through effort and reflection to higher views of duty and enjoyment, is a third and most important end. We have thus three distinct objects of intellectual training, whether that training be conducted by others, or ordered by ourselves. These may be designated by the three words, *logical*, *rhetorical*, and *administrative*,—it being the aim of the first to develop and perfect the power of thought; of the second, to cultivate the powers of utterance or expression, taking those

terms in the most extensive sense; of the third, to bestow the wisdom and efficiency which qualify us for the practical duties of our station. They are objects which must be pursued, of course, more or less in common, and the powers with which we become invested, through a culture so extended, will be employed often simultaneously in one and the same sphere. If we consider them with respect to the duties or responsibilities of a Christian minister, and as pursued by him after he enters his profession, they are powers of which the first will find its most appropriate sphere mainly in the study—the second mainly in the pulpit and desk—the third mainly in the parish and among the people. Whatever I have to offer then, under the head of *self-culture for the clergy*, will belong to one of the three following topics:

THE CHRISTIAN MINISTER A STUDENT.

THE CHRISTIAN MINISTER A PREACHER.

THE CHRISTIAN MINISTER A PASTOR, AND SERVANT OF MEN FOR CHRIST'S SAKE.

In thus directing your attention in the first place to the cultivation of the intellect, I mean not to disparage that which must ever be regarded as paramount,—the cultivation of the heart. Never would I forget, nor have forgotten the fact, that a devout and conscientious spirit is infinitely more important than any knowledge, though it could compass all mysteries, or any eloquence, though it could speak with the tongue of angels, or any power, though it could remove mountains. I postpone this topic, in form, not because it is secondary, but mainly because, being of primary and universal necessity, it should not only be an object of special care, but should blend itself with

every branch of ministerial self-culture. Whether engaged as a student, or called to proclaim to men the riches of Christ, or employed in the manifold, delicate, and perplexing cares of a Pastor's office, there is no guard, no guide, so needful, as an humble, dutiful, and pious temper of mind; and this, therefore, will be insisted upon at every step of our inquiry.

Beginning life, as we all do, without knowledge or mental development, our intellectual growth is the result, in part, of culture applied in our earlier years by others, in part, of circumstances over which we have little control, and in part, of voluntary efforts of our own, more or less deliberate. It is to the last of these alone that we refer, when we use the terms *intellectual self-culture.*

As we are never too old to improve morally, so never should we suppose that we are too much advanced in years, or too well accomplished in mind, to supersede the demand for earnest and enlightened effort, that we may enlarge our store of knowledge, correct our intellectual defects, and rise to new and larger views of truth. Life is a race, whose goal stands directly over the tomb, and we are never to count ourselves as having wholly lost or wholly won the prize, till we gain permission to lay aside our mortal, that we may put on immortality. Who will be prepared to enter on the higher progress which belongs to the "life beyond life," but he who has kept his faculties bright by use, and who never ceases to regard himself as a pupil in the school of experience and of Infinite Wisdom?

How inglorious, with a never-ending career before us, to rest on laurels already gained! More inglori-

ous still, to rest before laurels have been gained—before one worthy trophy of our fidelity and power has been attained. To underrate our power over ourselves, over our whole intellectual as well as moral state, is the mistake of every period of life—especially is it the mistake of those who have reached its meridian, and who begin to bow beneath the yoke of tyrant habits. Never should we think it too late to supply deficiencies in our knowledge, or to repress evil tendencies in our manner of thinking or reading. Because all may not become deeply learned, because many can never hope to dazzle the world by the splendor of their creative genius, are they therefore to consign themselves to sloth or despondence? Let them rather rise and quit themselves like men. We all can form ourselves to habits of mind more just and active than we have yet attained. All can cultivate those moral dispositions, which predispose us to love the truth, and aid us in understanding it; and all can gradually gather new light to guide them amid the cares and duties appointed by God. To assume, then, that there are in our previous education no mistakes wholly irretrievable, that there is in the way of our future improvement no insuperable obstacle, and that there is hardly any summit of excellence to which we may not at length ascend—this is the true wisdom; and to act bravely and unflinchingly upon it, is the sure way to do great things for ourselves, and for mankind. We may not win indeed all we aspire to; but we shall not fail of the proud consciousness that we have done what we could, while the pleasure of constant self-improvement, and the privi-

lege of rendering increased and ever increasing service to others, will be our sufficient reward.

To a Christian minister, the objects of intellectual culture are both general and special,—the former embracing such as are common to him with other men, the latter including such only as pertain to his profession. As a *man*, he is to aim first of all to unfold and discipline, in due proportion, the several faculties which are employed in the perception and appreciation of truth, such as memory, judgment, imagination, and reasoning; and in the second place, he is to apply these powers diligently and wisely, in acquiring exact knowledge, where such knowledge is possible, and in forming judicious opinions, where they alone are within his reach. As a *minister of Christ* he is to cultivate the special powers and habits that fit him for the mastery of Divine Truth; and the largest amount of such truth he is to collect, alike for his own edification and for the instruction and benefit of others. These two objects of study—the development of intellectual power and the acquisition of knowledge—are by no means so distinct as may at first sight be thought. They are in truth to be sought and attained, for the most part, by the same methods and in the same line of study. He who would adopt a system of self-culture, which will best furnish and enrich his mind with positive truth, will usually find it in the studies which most contribute also to quicken, strengthen, and subordinate his various faculties of thought. And on the other hand, he who would find the readiest way to develop and invigorate all the higher powers of the intellect, ought in general to select such studies as open to him

the largest treasures of true knowledge. The severer studies, that most tax our powers of reflection and invention, are precisely those which best supply the keys with which we unlock the noblest and most prolific truths in Nature, Providence, and Revelation. The immediate object of a true culture, is to place our minds in a commanding position, whence they can overlook the whole field of actual, and, to some extent, even of possible knowledge, and above all to endue them with the power and will to explore that field. Everywhere and always its object should not be so much to read books, as to mark, learn, and inwardly digest books that are good—those which embalm and treasure up "the precious life-blood of master spirits." Its aim should be through books, to master subjects—to study facts only in reference to principles. And it should rejoice rather in the power, which can think and investigate wisely, and which is thus potentially endowed with all knowledge, than in the present possession of any number of facts or even principles, however great.

With these preliminary remarks, I hasten to the main subject of this charge, which is, the proper *method*, *matter*, *and motive* for ministerial studies, in our own church, age, and land. In other words, I propose to answer the three questions that seem most to concern those students of Divine truth, who are charged with the solemn trust of acting as messengers, watchmen, and stewards of the Lord.

I. How ought we to study?
II. What ought we to study?
III. Why ought we to study?

I. How ought we to study?—In attempting a reply to this question, I shall not enter upon any metaphysical questions respecting method. My aim is to present practical hints, and my remarks will bear rather on the spirit and general intent with which we ought to study, than on the precise principles, philosophical or logical, which may be conceived to apply to the question. My counsels, too, will address themselves rather to the prevailing wants of the clergy, than to such individual emergencies as may arise. Few maxims can be laid down which will hold without qualification in every case, and to each one's own judgment must be referred the special system that he ought to adopt, to give the best effect to his efforts at self-improvement.

If asked then, how ought clergymen to study, I should answer, 1. Earnestly. 2. Comprehensively. 3. Candidly. 4. Reverently. 5. Freely. 6. Systematically and progressively.

1. *Earnestly.* I use this term in a sense, perhaps somewhat more extended than is usual. I understand by it not merely warmth and activity, for these may be expended on objects the most insignificant and unworthy. Men are often earnest and intensely so in pursuit of gold, of pleasure, of power, and even of revenge. Nor do I mean merely the fervor with which studies, even the highest, may be pursued, if it be for their own sake only, or for the sake of some transient benefit or pleasure which they afford. The really earnest man is one who has an object before him worthy of the zealous devotion of his best powers. The earnest minister is one whose heart's desire and prayer to God is, that he may bless and save his

flock; and the minister who is earnestly studious in the sense which becomes him, and in that intended in this place, is one who subordinates all study and all intellectual effort to the one work of winning souls. With him, study is not so much an *end* as a *means*. It is not the grand employment within which his efforts and aspirations are to expend themselves. It is the arena on which he trains himself for a manly and ever-during conflict with the powers of evil and error within his own breast, and in the world without. It is the school in which he arms himself for the noblest of all victories,—a victory over his own ignorance, indolence, and self-will; for the noblest of all ministries,—a ministry to the souls for which Christ was content to die. In keeping ever before him that purpose—a purpose so definite, so practical, so high and heavenly—he has a pledge, that his studies will not only be ardent and diligent, but effective also; and not effective only in adding to an intellectual wealth, which may take to itself wings and fly away, but yet more effective in gaining, both for himself and them that hear him, a saving and imperishable wisdom.

Such practical earnestness will do much to guard us against *idleness*. He who would be really diligent in business, must be fervent in spirit also. Sore are the temptations, brethren, that beset us to fritter away the hours that should be given to severe and generous intellectual toil. Between the claims of friendship and the exactions of society, between the intrusions of the idle and the demands of the busy, what with visits to the sick and afflicted, what with preaching the Gospel from house to house, what with

discharging public, though not official trusts, and meeting our domestic duties, he needs indeed a stern purpose, who would combine the habits of a true student with ministerial fidelity. Time is left to us, but it is time sadly broken up and rarely to be called our own. What then is to rouse us to this sternness of effort, but a strong conviction that study is that, without which our most sacred duties cannot be well discharged? Away with the thought that such duties can be met aright by men whose minds are not quickened and strengthened by constant reading and reflection—whose stores of information and range of thought are not constantly enlarging. What are the terms of our commission? Does it not charge us to go teaching every man and warning every man, *i. e.*, supplying instructions and exhortations adapted to every variety of character, every stage of culture, every mood of mind? Do we not preach to men, roused to the most earnest activity by surrounding events—men accustomed to the utmost freedom of discussion, and to daily and stirring appeals from the press? Are we not to dispense truth to those of every state and condition in life, from the humblest in mental stature to those most exalted—from babes in Christ to full-grown men—from the dullest intellect and the most torpid conscience, to the clearest of apprehension and the most fervent in faith,—from the insolent and reckless scoffer, to the keen and sagacious but perverse skeptic? Yes, to each we are to give his portion of meat in due season. We are to bring forth out of our treasury not things old only, but things new and old. We are to put to silence the ignorance of foolish men. We are to banish the too

prevalent notion that the pulpit is a place for nothing but iterated truisms, for crude assumption, or inconsequent reasoning. We are to beware lest reproach fall on our religion, through teaching which is rash or superficial. We are not to be always laying again the foundation, but we are to go on unto perfection, striving to unfold the boundless wealth of Christ's doctrine, as it bears on the diversified relations and vicissitudes of this our earthly lot. And can he be expected to do this, who does not study, and study with his might? Brethren, how frugal should we be of time! How should we gather up the fragments, that nothing be lost! How should we bid away from us all the companionship that kills time—all foolish talking and jesting—all vacant or roving thoughts—all unnecessary rest and recreation! How should we have printed on our remembrance the solemn thought, that souls intrusted to us, freighted with the full weight of an endless blessing or an endless curse, are daily departing to meet their God.

Such practical earnestness will also guard us against *literary Epicurism.* This is one of the besetting sins of those who call themselves students. Too often they read, rather for amusement or the gratification of some private fancy, than to fit themselves for the great battle of life. Too often the importunate demands of our current literature are allowed to thrust aside that robust culture and that specific line of research, which would make us able ministers of the New Testament. I counsel no studied disregard of our original propensities—no needless crucifixion of natural or acquired taste; I appreciate too highly the value of a cordial and hearty devotion

of the mind to its work, and know too well how much we need it as a counterpoise to intellectual inertia, and to the manifold distractions and allurements by which we are surrounded. Still it should not be forgotten, that self-indulgence is always dangerous, and self-restraint and self-direction always a duty. To yield ourselves passively to the impulse of an intellectual appetite, regardless of the claims of our profession, is too much like being vassals, where we are commanded to be masters. It is less ignominious than bondage to sensual appetite; but it may be doubted whether it is always more innocent. Where propensities belong to our higher nature, there the obligation to control them aright, would seem to be only the more imperative and sacred. Many is the intellectual Epicure, who flatters himself in the very spirit of the Pharisee, that he is not as other men—not as the idle, the frivolous-minded—when to the eye of the All-seeing, he lacks all that is most needful to the true scholar.

How important then to keep distinctly in view, the work with which we are charged! We have promised "out of the Scriptures to *instruct* such as are or may be committed to our charge." We have promised to "be *ready* with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines which are contrary to God's word; and to use both public and private monitions and exhortations as need shall require and occasion shall be given." Are such vows duly kept, if we devote to alien studies those hours which are needed for professional learning? Be it admitted (as unquestioned truth) that our duties do require not only theological

knowledge, but also a generous erudition in letters and even in science; still all should be held in direct subordination to our proper duties. We are encompassed on every hand, by those who are hungering and thirsting for spiritual sustenance. We are pressed by questions, which touch on the very foundations or strong walls of our faith. We are interrogated by minds strained to their utmost tension, and whom nothing can satisfy, but counsels, just, clear, and large-minded. Never was it more necessary to fall back on God's word, wisely expounded, and on a distinct and firm apprehension of great first truths. Is this then the time for a luxurious and effeminate culture? Is this a day for what we call light reading? or for a merely secular and unsanctified scholarship?

This practical earnestness will serve further to guard us even *in our theological studies*, against such as are *too frivolous on the one hand*, or *too purely speculative on the other*. Our path through life is encompassed with intellectual as with spiritual dangers. If we rise above the dead weight of indolence, and withstand the seductions of a lettered self-indulgence, we shall then encounter the hazard of wasting our strength on all but useless inquiries. How few among those who seem even earnest in study, achieve much for their own minds or for the world? As there have been cultivated ages and nations, incapable apparently of all creative effort, so in every age and in every nation there are individual scholars who doom the highest powers of their souls to inaction, or waste them in laborious idleness. In the intellectual decline of the ancient Greeks and Romans, they soon reached a period when all the fires of original genius seemed

to die out, and those gifted people aspired henceforth but to swell the funeral train or watch beside the grave of departed greatness. And is it not so with individuals even now? Are there not scholars, even in our profession and our communion, who expend high talent in elaborate trifling, in verbal disputations, in childish criticisms, or in studies that seem to have defined for themselves no aim or purpose? Are there not those who linger long over insoluble enigmas in metaphysical or sacramental theology, and devote to the vain attempt to settle questions that have defied the sagacity of the ablest among the sons of men, that time and zeal which are needed to furnish us for our daily duties? Even in studying the Bible or the standards of the Church, we can have no sure guarantee against such errors, unless we carry to the task minds disciplined and enlarged by a thoughtful contest with the practical cares of life. We should beware of study, divorced from action, as carefully as we should beware of action unenlightened by study. What we need are sober, robust, and discriminating minds, that will not perpetually mistake shadow for substance, nor exalt questions the most puerile into issues that involve the fate of nations or the existence of the Church. Can we read the history of the past and yet not see, that while principles, and great ones doubtless, underlie most protracted controversies among Christians, still those controversies owed much of their virulence and duration to unduly magnifying points which were merely incidental or insignificant? And does not that history show further, that every attempt to settle by authority, points even the most grave—if they are points that elude

our understanding by their subtlety, or defy our comprehension by their vastness—is an attempt as short-lived as it is futile? It becomes us to denounce no line of study which is likely to open new mines of truth—to proscribe no scholastic labors, which can cast new light on the word or will of God. But to a Christian Pastor—and this must ever be the office of a great proportion of our clergy—to a Christian Pastor, called to deal directly with the consciences and understandings of men, pressed with practical questions that bear urgently on their salvation or edification,—to him it may surely be forgiven if he leaves to others that which pertains to a too curious philosophy, or a too recondite lore.

It must be acknowledged, however, that in our time, the tendency to studies too frivolous, or to speculations too abstruse, is not that against which we are most called to guard. The most momentous questions that bear upon Practical Religion, and upon the economy of social and even domestic life, are now re-opened; and they are discussed, not only by the learned and wise, but by those of every condition. Discontent with prevailing institutions and prevailing maxims is clearly one of the features of the age, and multitudes of all ranks and degrees of intelligence feel called to attempt their improvement. This disposition is increased, if not created, by the stupendous innovations wrought through science and industry, and through that heroic love of adventure which exhibits so much of the enthusiasm and indefinite longing of the days of chivalry. We may not wonder, then, that the human mind is disposed at such a time to arraign opinions and usages the most venerable,

demanding by what right they still rule over men. Nor need we wonder that, intoxicated by its own activity, and by a presumptuous self-confidence, it should now and then be borne violently towards the wildest and most monstrous conclusions. If ever there were a call for soberness of mind, in those who act as ambassadors for Christ—if ever they should pray and strive for the wisdom that will steer clear alike of extravagant novelties, and of a blind and bigoted conservatism, it is surely now. And where can that wisdom be found but in a thoughtful and earnest devotion to our practical duties? It is through such devotion alone, that we shall be likely to work our way to a due understanding of the real wants and dangers of our time. It will train us to those practical views, and to that habitual clearness of judgment, which form our best safeguard against speculative error. It will demonstrate the absurdity of all Utopian dreams of human perfectibility, whether in the individual or in the state. It will awaken our understanding and our sympathies to the precise evils, social and ecclesiastical, under which we labor. It will reveal the utter deceptiveness of many pretended claims and promises; and when we attempt the arduous work of improving or reconstructing institutions, it will keep ever before us man's essential state as a being by nature alike ignorant and sinful, who can be served and permanently exalted only as he can be roused to exertion in obedience to the law, and in dependence on the grace of Christ. Such minds will not wait to evolve a complete theory in respect to the organization of labor, the principles of Education, or the ideal of a Church, before they begin to work, or

in order that they may work. They will begin by working—working patiently and hopefully, that thus new light may gradually break on their conceptions of that better state towards which they should aspire.

2. But if we ought to study earnestly, so should we do it *comprehensively*—in a large and catholic spirit. To be earnest in quest of knowledge, as a help and guide in our cure of souls, is not sufficient, if we are wanting in breadth of mind or in range of information. Mere zeal and ardor without these, will often transport us into bigotry, or urge us toward heresy. To refuse first to reconsider our opinions even on doubtful matters, then to associate them with whatever is most sacred and important, and then to denounce and persecute all who hesitate to accept them, is the too common result of ignorance or of a contracted mind. To refine much again even on points the best settled, to trace them to their supposed consequences, under the direction of a hard and peremptory logic, to neglect the rectification of our conclusions, by the plain sense of Scripture and the ancient Fathers, and by the deep and impressible convictions of mankind,—this is another characteristic of an uncatholic temper, and it has proved fruitful alike in heresy and in intolerance. Who can rate too highly, Brethren, that large-minded and docile spirit which keeps itself open to light from whatever quarter? Who can prize too dearly the aid which different branches of knowledge can yield to each other? How unexpected and impressive the confirmation of old opinions, which often flashes from studies apparently the most remote from our own! From how many sources, critical, historical, moral, and even physical,

may we not gather aid in elucidating the sacred text! How can nature help us in understanding the Bible, and the Bible again in apprehending aright many of the laws of nature! How do the same facts and principles change their aspect, as we view them successively, from the stand-point of a free and critical reason, and from that of mere human authority! How different the teachings of God's pure word, uncorrupted by tradition, unobscured by philosophy, falsely so called, from the conclusions of a stern, dogmatic theology! Do men approach the great questions of religion with nothing but an imperious, practical understanding? We need not wonder that they descend rapidly towards the depths of a Deistic Rationalism. Do others apply to the same problems only the maxims of a philosophy more spiritual and transcendental? We need not be surprised if their conclusions, too, are at variance with Scripture, and with observed facts. So long as we accept but one primary source or criterion of knowledge, be it authority or reason, be it blind submission to any teaching, short of God's own word in its unquestionable import, or be it the intuitions of the lower understanding, or of higher consciousness, or even of the Christian affections—in each case, the ultimate conclusions will be found wanting in the breadth and comprehensiveness which characterize "the truth as it is in Jesus." That truth is adjusted with respect to our whole complex nature, soul, body, and spirit. It speaks to all the different powers and susceptibilities of our minds. It was intended to give play and development to every faculty; and while in its rudiments it stands on a level with the apprehension of the child, it

mounts in its higher declarations, far above the range of any mortal intellect, and calls us to bow down in wonder and adoration, confessing that God's ways are not our ways, nor his thoughts our thoughts.

3. Again. As we should study, earnestly and comprehensively, so in the third place, should we do it in a *candid* and *teachable* manner. We all start on the race of life without knowledge; and the measure in which we attain it, must depend not only on the earnestness and comprehensiveness of our inquiries, but also on the strict integrity and frankness with which we conduct them. A perverse or disingenuous temper will cast deep shadows over our intellect, even though it be surrounded by the effulgence of a midday sun—causing us to put darkness for light, and light for darkness. So much there is of intrinsic difficulty in many of the subjects that challenge our attention, and so closely do they press upon some of the deepest and most powerful of our sensibilities, that we cannot be too much on our guard against adventitious embarrassments, superinduced by our own prejudices and passions. If the Gospel contains doctrines and precepts that commend themselves to every man's conscience, so does it contain others, that are foolishness to the speculative and earthly-minded Greek, stones of stumbling to the sensual and pageant-loving Jew. If questions arise that transcend all reason, and lay a heavy tribute on our faith, how many more are there that lay burdens on our integrity, and that will ever be rejected, except by the honest and sincere heart! Our voyage towards the haven of a complete and harmonious system of Divine Truth—does it not lie between opposing, yet nearly impending errors? Does it not call us to

accept facts apparently most incongruous? Are we not to find our way as Scientific Theologians between the Scylla of a too scrutinizing understanding and the Charybdis of a blind credulity—between empty formalism on the one hand, and a vapory, unsubstantial spiritualism on the other—between such views of God as are too pantheistic, and such as are too anthropomorphical—between the theories of Antinomian grace and those of a presumptuous self-righteousness—between an abnegation of all moral liberty, and the claims to a licentious and God-defying freedom—between a faith, so subjective as to be beyond the reach of any intelligible test, and a faith so purely objective as to leave no appeal to the primitive and irrepressible voice of God in the soul?

Brethren! can we trace the history of controversies so often renewed and yet still unsettled, without feeling that there is much in our religion to teach us our imbecility, much to write upon our hearts a solemn sense of the unfathomable depths of the Divine counsels? Can we consider how, from age to age, men of unbounded learning, and of the most sagacious intellect, have addressed themselves to the Divine mysteries, and yet have reached no conclusions that men equally learned, equally able, and equally upright have not denied—can we consider this as we ought, without feeling that there are matters too high for us, and that while we may form opinions, they should be held as things doubtful? And when, to the intrinsic darkness that belongs to these subjects, we add the difficulties that embarrass many minds, because of their peculiar position or temperament—because of early prepossessions or long-established

habits—does it not become us to look with forbearing eye on much that to us may seem error? To denounce men because they fail to reach conclusions the same in all respects with our own, as wanting in understanding, or as deficient in honesty, is a sad commentary upon our own intelligence and generosity. It is to make our minds and opinions the standard of all orthodoxy. It is to claim, in our own behalf, quite too exclusive an exemption from the frailties and infirmities of our common humanity. When we meet what seems error, is it not well, at least, to hope that it may have, to those who hold it, the very aspect—the "counterfeit presentment"—of truth; or that, though questionable even to them, it may still stand associated in their judgment with truths so certain, or with interests so momentous, that they dare not assail it? Far from us be the unkind and unbrotherly spirit which refuses to extend to those of the same household of faith, and to all who name the name of Christ, some measure of the charity which we demand at their hands.

And while such considerations urge us to be indulgent toward others, let them constrain us to be watchful and jealous in respect to ourselves. In seeking truth, never let us suppose that we "have apprehended." All through life, let us proceed as learners; and let us remember that there are few sources from which we may not gather some help in understanding the works, ways, and will of the Almighty. Vigilantly and anxiously should we watch, lest unholy desire or passion cloud the clearness of our intellectual eye. Earnestly should we strive, lest we prefer our own opinion before the judgments of truth, or

cling more to that which will make for our present ease, or credit, or pleasure, than to that which will redound to our everlasting well-being. Never may we forget, that if we would know the mind of Christ, we must love truth better than party, and covet more the glory of him who can rule his own spirit, than the transient triumph of one, who beholds his adversary silenced perhaps, but not convinced—defeated it may be, but neither enlightened nor made holy.

These remarks have grown so unexpectedly and so unduly under my hand, that I must hasten to conclude. I have said that as our studies should be conducted earnestly, comprehensively, and candidly, so again they should be characterized by reverence, by freedom, and by progressiveness. On these last topics, I can merely indicate some of the principles, which, as it seems to me, ought to regulate us, in our efforts at intellectual self-culture.

4. Our studies and investigations should be conducted in a *reverent* spirit. The great God and our Saviour Jesus Christ are everywhere placed before us, as the paramount objects of our regard and submission. It must always become beings, so short-sighted and erring as men, to keep silence when the voice of Infinite Wisdom is put forth, and to bow before its teachings with a filial and confiding faith. That voice speaks now, obscurely, through outward nature; now, more clearly, through the deep instincts and intuitions of our own souls. Now it comes to us clear and full, through the trumpet of the Gospel; now it speaks more vaguely and ambiguously from hidden oracles in the Old or New Testaments. Now it is God himself or his messengers full fraught

with his own Spirit and wisdom; now it is uninspired, yet most holy sage, or priest, or lawgiver. Now it is a proclamation, sounding forth from the collected intelligence or the universal conscience of our race; now it is the consentient judgment of those who, acting in their official capacity, would define the faith of the Church. Now it is the accordant judgment of learned doctors and fathers, speaking each for himself; and now the individual judgment of the authorized ministers of Christ, when preaching publicly or from house to house. In all these cases, the matter spoken, if true, is in one sense divine; and though not true, the source whence it comes entitles it to be considered with respect and discussed with care. He who has the fear of God before his eyes, and who feels properly his own fallibility, will sit with docility at the feet of all who are able to teach; and he will at least presume, until evidence shall overthrow the presumption, that where there is lawful authority, there is ability too. In the father, at the head of his family, in the law-making and law-administering power at the head of the state, and in the ministers and pastors of Christ's flock, he will recognize a rightful, though not unlimited or arbitrary authority; and he will feel that the best interests of mankind and the truest welfare of his own soul require that that authority should be upheld and revered.

Woe betide the people who have thrown off all allegiance to a superior power! and woe, too, to them, whether they be a nation, a church, or individuals, who in their pretended reverence for God, withhold all submission towards his earthly representatives!

5. But if our studies should be reverent, so also

should they be *free* and *manly*. God has not given us inquiring and investigating minds for nought. To no man, who has the capacity, has he denied the right to think, or to ask a reason for the faith or the obedience which is claimed at his hands. In proportion as we have true reverence, we shall exalt the will and teachings of the infallible Jehovah above those of frail and fallible men; and in the same proportion, will it be our privilege to question those who profess to speak with a superhuman wisdom, or by a superhuman authority. The largest freedom and the deepest reverence are not only compatible, they mutually imply each other—there being no true freedom, except where there is a sense of our limited powers and our essential dependence, nor any true reverence, unless it be the spontaneous homage of our souls to an authority seen to be alike legitimate and competent. A blind and unreasoning faith cannot be more grateful to God, than an ignorant and senseless devotion. He best honors his Heavenly Master and his earthly guides who is able to vindicate the allegiance he pays them. After all that a reverent reason can comprehend there will still be a boundless expanse, where implicit trust in the Divine truth and goodness will be our only resource; and to prepare us for making our way with unfaltering wing over that great sea, we need to have seen for ourselves that God's ways are just and true, his works great and marvellous. We need to have certified ourselves that the word in which we are called to trust is really divine, and that many of its disclosures have been verified by experience, and others expounded by reason.

Where there is true modesty—a sense of our own

weakness—a perception of the superior wisdom of others, and a profound veneration for God's word, there freedom of inquiry is safe and salutary. Where that temper of heart is wanting, all professions of reverence for authority, all outward tests, however rigidly enforced, will fail to induce true wisdom, or guard us against error, heresy, and schism.

6. I should gladly dwell, did time permit, upon the importance of *systematic*, as opposed to *desultory* studies, and of study aiming at the progressive development of truth and of our own powers, as opposed to that movement without progress, that reproduction of the same materials in new forms, which characterizes too much, perhaps, both of our preaching and our habits of reading. There is a deal of miscellaneous reading, especially in our day, which can do little to enlarge our knowledge, while it is sure to impair materially the mind's vigor, and its power of concentration. There is a diligence in preparing discourses for the pulpit which lays little tax upon our higher faculties, and contributes hardly anything to the range or precision of our own knowledge, or that of others. To aim at a constant *advance* in our views of Divine truth, and in our power of unfolding it, to be satisfied with nothing short of progress in theological learning, and in the clearness, precision, and compass of our opinions, and to be bent on building up our flocks not only in the first principles, but in the full and harmonious stature and proportion of Christian doctrine and Christian practice, is that, as it seems to me, towards which all should aspire, and to which all, according to the measure of their capa-

city and opportunities, should attain. But on this topic I may not dwell.

I have discussed but one of the three questions which I proposed for consideration when I began, and this has been treated in a manner, I am conscious, which is by no means complete. Let me close with one or two questions, which I would present for our common benefit. At our ordination, as priests, we promised that we would be "diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh." That promise was preceded by an awfully solemn exhortation that we would "*consider* how studious we ought to be in reading and learning the Scripture, and in framing the manners both of ourselves and of them that specially pertain unto us, according to the rule of the same Scripture, and for the self-same cause, how we ought to forsake and set aside as much as we may all worldly cares and studies." My brethren of the clergy, let us often ask ourselves whether these, our paramount duties as students and as pastors, are duly considered. This promise to be diligent in reading the Scriptures, and in all auxiliary studies, is it faithfully kept? Are we students indeed, and is the Bible the one great subject on which the best of our labors are expended? And these sacred studies, are they prosecuted with a temper so devout, candid, and humble, that we may expect in their behalf, the special aid and benediction of Almighty God? Are we diligent also in prayer, and in framing the manners, both of ourselves and of them that specially pertain to us? Thus only can we

acquit ourselves of our solemn vows and obligations. Thus only can we presume upon the cheering and sustaining presence of God's good Spirit in our hearts and on our toils, and thus alone, will we win at last the "Well done, good and faithful servant," of our Lord.

"These messengers," says Archbishop Leighton, speaking of the clergy, "should come near the life of angels, always beholding the face of the Father of lights; but if their affections be engaged to the world, their faces will still be that way. Fly high, they may, sometimes, in some speculations of their own; but, like the eagle, for all their soaring, their eye will still be upon some prey, some carrion here below. Upright, meek, humble, and heavenly minds, then, must the ambassadors of this great King have, and so obtain his intimacy; mounting up on those wings of prayer and meditation, and having the eye of faith upwards. Thus shall they learn more of his choicest mysteries in one hour than by many days poring upon casuists and schoolmen and such-like. This ought to be done, I confess; but above all, the other must not be omitted. Their chief study should be that of their commission, the Holy Scriptures. The way to speak chiefly from God, is often to hear him speak. 'The Lord has given me the tongue of the learned,' says the evangelic prophet (chiefly intending Christ), 'to speak a word in season to the weary.' (Aye, that is the learnedest tongue when all is done.) But how? 'He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.' (Isaiah 1:4.) Thus we see how these

ambassadors have need to be friends, and intimate friends with their Lord. For if they be much with God in the Mount, their return to men will be with brightness in their faces, and the law in their hands; their lives and their doctrines shall be heavenly."

THE

STUDIES OF THE CLERGY.

THIRD CHARGE.*

My Reverend Brethren:

I propose to resume this morning a subject which I introduced to your notice when we last met. That subject addresses ministers of Christ as *students*, and presents as worthy of their consideration three questions:

I. How we ought to study?
II. What we ought to study? and
III. Why we ought to study?

To the first only of these topics, that touching the *method* of study, was I able to give attention at that time. I proceed then on this occasion to consider the *matter* of the studies which pertain to our profession; or in other words, I shall endeavor to answer the question, what ought to be his subjects and text-books for study, who is called, in this age and land, to discharge the duties of a minister of the Protestant Episcopal Church.

In entering on this subject, I need hardly remind

* Delivered, May, 1851.

you that no studies, even the most sacred, can impart true wisdom, unless they enlist the heart as well as the understanding, nor unless the spirit of Him who was meek and lowly guide and animate our labors. Neither the sublime teachings of Christ nor His stupendous miracles served to excite among many who heard him more than contemptuous cavils, while to others they were only subjects for curious and unprofitable speculation. The same sad propensities beset, more or less, every one who comes to the study and contemplation of Christian truth. They can be withstood only through watchful self-scrutiny and an humble dependence upon the grace of Christ. If prayer without study be presumption, study without prayer must, in a minister of Christ, be the height of impiety.

It may be proper to observe here, that the proportion of our time which ought to be allotted to study must depend upon the claims of our more urgent practical duties. These are always entitled to our first and most anxious thoughts. We study, that we may be enabled to preach the Gospel of the grace of God more effectually, both in public and from house to house. We study, that we may the better *hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost*, that we may be *so merciful that we be not too remiss, and so minister discipline that we forget not mercy*. But if these be the great and legitimate objects of ministerial study, then to postpone them, that we may have time for its luxuries, is not only to postpone the end to the means, but is to run the hazard of losing sight altogether of our true mission. "Theological learning," says ano-

ther, "is the profession of the clergy; and it may justly be said to every ignorant minister of the Gospel, 'Thou, which teachest another, teachest thou not thyself?' Yet on the other hand, mere abstract learning, how profound and various soever it may be, is not an acquisition much to be valued by them; it is its application to the useful purposes of their profession, to the bringing men from the dominion of sin to Gospel perfection, which will render it of any estimation in the sight of God. I mean not here to speak in disparagement of theological learning; but, I do mean to say, that practice is better than speculation; and that he who, in promoting the salvation of his flock by a sedulous performance of his pastoral duties, finds not leisure to be learned, instead of our censure, deserves our warmest approbation. It may honorably be said of such a man, '*Contemnebat potius literas, quam nesciebat.*'"*

In making choice of studies, we should never forget that they have a twofold object,—the acquiring of knowledge and the training and enriching of our various faculties. What Bacon has happily styled the Georgics of the mind, embraces perhaps the most important part of a liberal self-culture; for knowledge is power, in its perfection, only when the mind is so developed, that it can appropriate and assimilate that knowledge thoroughly on the one hand, and on the other can use it wisely and promptly. For the true scholar, there is in books much more than is usually styled knowledge. There are quickening and expanding thoughts, which stir up our minds to reflection and investigation. There are images of beauty

* Bishop Watson Tracts, Vol. VI, Appendix.

and sublimity, which refine the taste and exalt both our conceptions and our aspirations. There are motives and examples, which like the trophies of Miltiades, will not let the thoughtful beholder sleep, and which serve to press and animate him on to deeds of high and generous endeavor. And there are studies, moreover, which to most persons are useful only or chiefly as *gymnastics*, which evolve intellectual strength and self-mastery through well-directed exercise. Thus the mathematics of our earlier years are serviceable to many, only as they invest us with the power of concentrated and long-continued attention, or as they accustom us to precision in our notions and use of terms. The elements of foreign languages, and of metaphysics, are profitable to most students, mainly because they cultivate the capacity for reasoning and for nice discrimination. Science, again, helps to make us thoughtful observers of the phenomena of nature. History and polite letters render us the same service in respect to the mental and moral constitution of man; while poetry in its loftier imaginings and its gentler musings, contributes to chasten and yet to nourish, to expand and invigorate, our nobler and more refined capacities. Each of these then should have some place in the education of the young—and if in theirs, why not also in the self-culture of manhood?—There is one consideration, which renders the aid of one or more of these studies all but indispensable to him who would attain to a truly normal intellectual state. It is the fact, that every one who is observant of himself, and of his mental tendencies, is likely to discover defects which it behooves him, alike for his own sake and for that

of others, to correct. By a wise choice, then, among such studies, and by a proper use of them, he may contribute greatly to this end. "If a man's wits," says Bacon, "be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again; if his wit be not apt to distinguish or find differences, let him study the schoolmen, for they are '*cymini sectores;*' if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyers' cases; so every defect of the mind may have a special receipt."*

Besides intellectual defects that pertain to individuals, there are some which are incident to our profession. As ministers of the Gospel and pastors of Christ's flock, we command a certain deference which renders our hearers slow to indicate to us fallacies in reasoning, or errors in fact, or offences against taste, which may be quite evident to those among them who are really intelligent. Occupying the pulpit alone too, with none who can publicly arraign our teaching, we are in danger of contracting a manner too magisterial, or indulging in disquisitions too loose and rambling, or manifesting a flippancy not becoming one who is charged with a trust so solemn and eventful as the cure of souls. To guard us against errors like these, which are often much more obvious to others than to ourselves, a kind and faithful friend is invaluable. In the absence, however, of his counsels, or in order, if we enjoy them, to make them truly profitable, let us cultivate studies, such as Logic and Criticism, which will enable us to become rigid censors of

* Bacon's Works, Vol. I, page 55.

our own efforts. To those branches, let us add some knowledge of the first principles of Ethical and Speculative Philosophy, that we may not grievously misapprehend nor thoughtlessly misrepresent those great questions which, as they underlie all religion and all morals, cannot but be referred to more or less distinctly, when we come to set forth the grounds and reasons of our faith or duty.

With one remark further, I close these preliminary suggestions. He would greatly err, who should imagine that books are the only implements of study. It has been well said, that "to make judgment wholly by their rule, is the humor of a scholar," not of a wise man. They enable us "to improve nature," but are capable themselves of being still further improved through experience and reflection. Their value lies in the grand principles with which they enrich our understandings and hearts, and in the disposition and ability which, if properly used, they create, to gather wisdom from every source. Books are good servants but bad masters. Therefore read, as a great master advises, "not to believe and take for granted, not to contradict and dispute, not to find talk and discourse, but to weigh and consider." An active, just, and inquiring mind will collect instruction from every incident of life, and from every vicissitude in the world's history. It will be the wiser for every stray volume or chance companion that it meets by the wayside or in the house; for it has learned the divine art, which finds tongues in trees, sermons in stones, books in the running brooks, and good, at least for itself, in everything.

Let me add, too, that he learns most rapidly, who

learns in order to teach. The emergency opens our faculties, making us quick to discern all kindred truth, and quick to embrace it. Time is economized, and friends who have the knowledge we seek, are laid under contribution. And who has nobler opportunities than the parish clergyman to become a teacher, not only in religion, but also in science and in letters? In Sunday and other schools, whenever he visits them, he can press into his service both secular and sacred knowledge. A still wider field he can make if he helps to direct that taste, now so predominant, for instruction through lectures. Would he not only preach the Word, but would he prepare the understandings and hearts of his people, the better to apprehend and appreciate it; would he become the benefactor of the whole population where he dwells, by contributing to raise their tastes and enlarge their knowledge; would he win all hearts towards his person and his ministry, through the incidental good which he is thus enabled to accomplish—he has but to qualify himself to become their teacher in any useful art or branch of knowledge. In the generous attempt to do something for others, he will do yet more for himself. In mastering a few of the leading truths, that pertain to any branch of learning, he creates a centre of attraction towards which matter will begin to converge from every quarter. Passages in reading and facts in experience, that had otherwise been barren, will begin to acquire significance and value. The mind shall be alive; sooner than it dared to hope, stores of information shall accumulate; and the wealth and power which are thus gained for one purpose, shall be available for any and for every

other. Nor is there need that in such efforts, we waive, in any particular, the proprieties of our profession. While we always remember into how high a dignity, and to how weighty an office and charge we are called, and see to it that neither the church and congregation of Christ, nor any member thereof, take any hurt or hindrance by reason of our negligence, we may also see to it that no means of usefulness are neglected, and that we engage in such studies and labors, not as mere votaries of science—much less as pedants and sciolists—but as humble ministers of Christ, who are intent upon our Master's business.

Having thus touched upon the nature of true and comprehensive study, as distinguished from that which is spurious or partial, I come now to speak of the OBJECTS towards which study should be directed. It was a saying of the ancient critics, that the mind of an orator ought to be stored with all kinds of knowledge. If this were true of him, who spoke in the Forum or the Senate-house, it can be hardly less true of him whose position combines much that belonged to both of those scenes, and to the popular assembly besides. The man of God is to teach, persuade, exhort. He is to administer discipline, having oversight and authority. He is to deal with those of each sex, and of every age and condition. He is to address minds that are in every stage of development, from the rudest to the most polished, from the least reflecting to the most curious and inquisitive—minds that sustain every conceivable relation to the faith of Christ, from positive unbelief, through captious skepticism and wavering assent, to a faith at once simple

and all-confiding. He is to plead at the bar of reason, of conscience, and of sensibility, knowing however that each is liable to be perverted; now by stupid or obstinate prejudice, now by morbid self-love, now by unworthy passion, now by ignoble sloth or by groundless fear. He needs the greatness of heart, the courage, which nothing but simple dependence on the presence and grace of Christ can give him. And does he not also need whatever of knowledge, or dialectic skill, or rhetorical power, he can gain from the studies of the schools? He needs wherewith to explain and defend the truth, and he needs wherewith to embellish and enforce it. Whatever can move or conciliate, whatever can awe or overpower, whether it be urged upon the soul through the intellect or the imagination, through the affections or the conscience, all should be his as the fruit of converse with the hoarded wisdom of the world, and as the appropriate ally of His cause, who of God is made unto us Wisdom as well as Righteousness.

But life is short. The cares of our profession are manifold. Books are scarce, congenial minds are not at hand, and alas! want is sometimes at the door. We must therefore select, and our selection must confine us mainly to the studies that bear directly upon our peculiar duty and profession. As the lawyer must be occupied chiefly with jurisprudence, with fundamental laws and statutes, with commentaries and reported cases; as the physician must give his hours of leisure and study to researches in medicine; so the man of God, forsaking and setting aside, as much as he may, all worldly cares and studies, should devote his best strength to sacred lore. Theology by

itself is a vast field, stretching away from the sacred Scriptures over voluminous commentaries and biblical helps; over the writings of learned divines, and the decisions of venerable synods; over the symbolical books of churches, and the whole history of God's people in their struggles and deliverances, in their government and discipline, in their aberrations from faith and obedience, and in their manifold relations to the kingdoms of the world. It is to be presumed that in our preparatory studies, some note was taken of each of these. He would be ill-qualified for the duties of our ministry, who did not apprehend clearly the general scope of the Old and New Testaments, who had not traced with deepest interest the gradual unfolding of the one central idea and purpose which runs through the three great dispensations,* who did not always have before him, the general object and character of each writer in the sacred canon, and the special place which he occupies with respect to the whole. He would have studied to little effect, if, in addition, he has not considered carefully those objections of unbelief, and those departures from sound doctrine, which are most prevalent in our own time and especially near the scene of his own labors. He should have digested, too, with proper aids, some coherent views of the whole system of Christian truth, remembering always, however, that such systems are but inductions by uninspired minds from the facts and informal teachings of Scripture, and that they have authority only as they accord with the voice of

* The Gospel, says Chrysostom, was in the world before Christ: "It took root in the writings of the Prophets, but flowed forth in the preaching of the Apostles."

those who spake as they were moved by the Holy Ghost. And finally, he ought not to be ignorant of the current of ecclesiastical history, nor of the manner in which the most flagrant errors and schisms have, from time to time, arisen; nor how much philosophy, falsely so called, on the one hand, and the pride and sensual passions of men on the other, have contributed to these rendings of the body of Christ —these mournful disfigurements of the fair face of Christianity. And especially at such a time as this, does it not become every one of us to explore carefully and hopefully the foundations of our Reformed and Protestant Church, to mark well her bulwarks, that thus we may vindicate with clearer and more impressive cogency her divine and scriptural character?

Here, then, are theological studies which ought not to be neglected. Yet there is great danger, lest in our devotion to them, we reserve too little time and heart for that which after all is our most urgent duty, —THE STUDY OF THE BIBLE. As the charter and fundamental law of Christ's kingdom, as the depository of all that has Divine authority, as the one only infallible rule of faith and practice, it has claims which nought else can have. Yet, convenience often suggests to us, that instead of reading it closely for ourselves, we may substitute the well-arranged results attained by others. Pride or prejudice whispers, that if we read the volumes of uninspired theology, we shall find our own views reflected more clearly from them than from the Bible, and shall encounter less to qualify or oppose our preconceived opinions. Early associations rise up and incline us to regard these holy oracles as dull and commonplace; while the

frailty of our natural hearts disposes us more to the heat and storms of modern controversy, than to the mild and unearthly splendors of that word which giveth wisdom to the simple and rejoiceth the upright in heart. All these are causes which work with constant and insidious power; and when, to them, we add the cares and distractions of a busy and intensely excited age, and the intrusive demands of our current literature, who can wonder if the Bible should sometimes suffer practical disparagement, even at their hands, who most loudly magnify its merits and insist most imperatively upon its authority.

But while there is much to draw us aside from the study of the Bible, there is yet more which ought to bind it upon our consciences and hearts. Science and philosophy, criticism and church authority, are, each in its own sphere, and as represented through some of its ablest advocates, now seeking to depreciate this sure word of prophecy—this divine record of the past. Literature and art, also, are but too ready to ignore its peculiar teachings, while a well-meaning but misguided philanthropy is tempted to brand, as human or devilish, whatever on the sacred page would seem to rebuke the rashness of its fiery zeal.

The Bible was never more widely or industriously circulated, and yet never perhaps was its proper influence and authority in more imminent danger. Among its most subtle and untiring foes are many who call themselves Christians, and who add to zeal the most fervent, consummate ability and learning. Not they alone who deny altogether the inspiration or credibility of the Bible are to be met. They who admit it to a partial but divided sway; they who

would supersede some of its records by the teachings of science or the conclusions of a speculative philosophy; they again who would exalt to the same divine honors the teachings of the Church—all these are to be encountered. Assumptions, which sixty years since might be regarded as part and parcel of the Protestant mind in every Anglo-Saxon land, cannot be so regarded now. These assumptions in behalf of Holy Scripture are arraigned on one hand at the bar of a high philosophy; on another, at the bar of venerable tradition; so that he who would match himself against some of the mightiest leaders of thought in our time—leaders whose writings are spread abroad with indefatigable industry—will have to go back more than ever to the uncorrupted Word. He must review it in the light of these new assaults upon its integrity and supreme authority. He must remember how insidiously it may be undermined, through a skepticism which clothes itself in the guise of reverence and voluntary humility, and how this most captivating form of unbelief* is even now going forth under the auspices of a great communion, which we fondly desire, but can hardly hope, to see reformed. From the ranks of our own clergy, and from those of our Anglican mother, that communion recruits its decaying strength with minds of no mean capacity; and it is not to be doubted that the prevailing attraction, with most of them, is the fond desire to add to the unerring word an unerring interpreter. The work of defection still goes on,—and who shall stay it but

* This system begins by casting doubt over all ordinary evidence, and ends by demanding unlimited and unquestioning credulity.

they who have gained for themselves, that they may impart to others, clearer and stronger views of the CLAIMS, CREDENTIALS, CONTENTS, and CAPABILITIES, of that one book, which, in each of these respects, is high and paramount above all other oracles, written or oral, living or dead?

I. *Its Claims.* What does the Scripture claim for itself and in its own behalf? Does it come to us as a messenger sent from God, and demand for its teachings an implicit credence? Does it profess, too, to be God's only Revelation,* so that we may not go beyond its recorded words to believe or to do either less or more?—To ask these questions, is, in my judgment, to answer them. Writings which declare of themselves that they were given by inspiration of God, and that they are not only profitable for doctrine, but able to make the man of God perfect—writings of which it can be said that if men hear them not, neither would they be persuaded though one rose from the dead—writings which seem to have been composed for the express purpose of setting forth in order those things which were in the first place delivered orally by eye-witnesses and ministers of the word, thus the better enabling men to know the certainty of the things wherein they had been instructed by the preaching of the Apostles—writings, too, which contain not a few warnings and censures for all who teach for doctrines the commandments of men, or make void the word of God through their

* Reference is made here only to so much of Divine Teaching as comes to us through the medium of language. In one sense, Nature and Providence are revelations of the Divine character and will.

own traditions—such works would seem to affirm most explicitly both their divinity and their sufficiency. Their very name—*the Old and New Testament*—would seem to preclude all idea of supplementary revelation; for, it is of the nature of a testament, that it declare, to the exclusion of all other authority or evidence, the will of the testator. The declaration, too, that the law of God is perfect, converting the soul—that they who would have the testimony of Jesus must search the Scriptures—that the Bereans were more noble than those of Thessalonica, because they searched the Scriptures daily to see if that which Paul taught was really from God;—these and like passages would seem conclusive of the fact, that the Scriptures are invested with a pre-eminent authority, and are given to every man—minister and people—to profit withal.*

But though this be our judgment it is not that of others, and it threatens to become year by year less

* It is impossible, within the limits of a Discourse, to show that the sense attached here to the several passages I have quoted, is their true and proper sense. For a thorough discussion of the subject in all its parts, I would refer theological students to *Whitaker's Disputation on Holy Scripture, against the Papists, especially Bellarmine and Stapleton.* It is one of the Parker Series, and a work of singular learning and ability. It won from its great adversary, Bellarmine, such admiration, that he procured Whitaker's portrait, and kept it in his study, saying, *Quod quamvis hæreticus erat et adversarius, erat tamen doctus adversarius.* Bishop Hall, speaking of Whitaker, says, "Who ever saw him without reverence, or heard him without wonder?" Of another work, better known in this country, but too little read,—*Mr. Goode's Treatise on the Rule of Faith*—no one should be ignorant, who would understand this most important subject.

prevalent among many, both of the ignorant and of the self-styled wise. By many, the very right to read and interpret for themselves, however reverently, the word of God, is more than questioned, and questioned too upon the alleged authority of that word itself. By others, that right is assumed without limitation, and with it the still further right of pronouncing, under the guidance of private judgment and from internal evidence alone, whether the whole or certain parts of Scripture be not altogether human or fabulous. And then how many are there who deny that the Bible claims an exclusive and supreme authority! How many, alas! within our own borders, who give forth on this subject sounds that are ominously uncertain! In their well-meant but mistaken wish to attain to a certainty in sacred things—not consistent with our present militant state,* nor conducive to our highest spiritual welfare,†—how many are secretly pining for some authority which can still every rising doubt and hush all angry disputation; which can shed on the Church, in one word, the fancied blessings of an implicit, uninvestigating faith; and how many imagine that even in Scripture itself, such authority is distinctly admitted, or at least sufficiently implied!

Evidently, then, for this one reason, if for no other, the Bible ought to be studied now with renewed earnestness. The exact extent of its claims, in its own behalf, are to be weighed. Our theories of inspiration are to be more clearly defined. A proper dis-

* Why should we not be liable to error, as well as to sin, during our probation?

† Doubts are a part of our trial, and most useful as discipline.

tinction is to be taken and carefully maintained, between the authority of the text and the authority of human interpreters. The Scripture should be held responsible only for what it declares, "either in express terms or by necessary consequence;"* and these its declarations should be calmly considered in the face of whatever, science with its new discoveries, or philosophy with its "high priori road," or criticism with its utmost skepticism, or tradition with its lofty pretensions, can plausibly allege in derogation of its paramount and exclusive claim to divine honor. The more searching and large-minded the scrutiny, the more clear we doubt not will be its self-asserted supremacy. In whatever degree this volume is studied, with a candid and open mind, in the same degree will it be apparent that all co-ordinate authority on the part of tradition or of reason is discarded. It knows of no parallel stream of Apostolic teaching, flowing side by side with the tradition of Scripture, and entitled to divide with it our homage and allegiance. Nor does it know of instincts, or intuitions, or transcendental reasonings, which are at liberty to array themselves against this sure word of prophecy.†

* Bishop Hall, Vol. II, p. 183.

† Quinet thus sketches the result attained by applying the Hegelian Philosophy, in the hands of Strauss, to the interpretation of the New Testament. "Christ," says Strauss, "is not an individual, but an *idea;* that is to say, *humanity.* In the *human race*, behold the God-made man, behold the child of the visible Virgin, and the invisible Father! *that is*, of matter and of mind; behold the Saviour, the Redeemer, the Sinless One; behold him who dies, who is raised again, who mounts into the heavens! Believe in *this* Christ—in his death, his resurrection, man is justified before God." Another result of the same system of interpretation, which assumes

And the claims which it asserts, it goes far to authenticate by the unrivalled majesty with which its oracles are put forth, for it speaks with authority and not as the Scribes.*

a faculty or power in the mind competent to judge *a priori* of the credibility of any narrative, and which explains the supernatural occurrences in the Scriptures, as mere illusions produced by natural phenomena, Quinet notices as follows: "The pen which wrote the Provincial Letters would be necessary to lay bare the strange consequences of this theology. According to its conclusion, the tree of good and evil was nothing but a venomous plant, probably a manchineal tree, under which our first parents fell asleep. The shining face of Moses on the heights of Mount Sinai, was the natural result of electricity; the vision of Zachariah was effected by the smoke of the chandelier, in the temple; the Magian Kings, with their offerings of myrrh, of gold, and of incense, were the wandering merchants who brought some glittering tinsel to the Child of Bethlehem; the star which went before them, a servant bearing a flambeau; the angels in the scene of the temptation, a caravan traversing the desert, laden with provisions; the two angels in the tomb clothed in white linen, an illusion caused by a linen garment; the Transfiguration, a storm." "Who," asks a writer, quoting this passage, "would not sooner be an old-fashioned infidel, than such a doting and maundering rationalist?"

* "It speaketh," says Barrow, "with an imperious and awful confidence, such as argueth the speaker satisfied both of his own wisdom and authority; that he doubteth not of what he saith himself; that he knoweth his hearers obliged to believe him. Its words are not like the words of a wise man, who is wary and careful that he slip not into mistake (interposing, therefore, now and then his maybe's and perchances), nor like the words of a learned scribe, grounded on semblances of reason and backed with testimonies; nor as the words of a crafty sophister, who, by long circuits, subtle fetches, and sly trains of discourse, doth inveigle men to his opinion; but like the words of a king, carrying with them authority and power uncontrollable, commanding forthwith attention, assent, and obedience; this you are to

II. *Credentials.* From the *claims* of Scripture, it becomes us, in our day, to turn with renewed interest to a consideration of its *credentials.* These are from without and from within. I shall speak in this connection only of the former,—only of such as are external to the book itself. To most, if not to all Christians of our time, this Book brings at least presumptive proof that it stands invested with a divine power and sacredness, for it has won from nations, and from a long train of ages, a title (*the Bible, the Holy Bible*), which implies that it merits such reverence and honor as rightfully can be accorded to no other writings, sacred or profane.

To us, who are *Protestant Episcopalians*, it brings credentials yet clearer and more impressive, from the Church to which we belong. Hear that Church in her Sixth Article: "Holy Scripture containeth all things necessary to salvation: *so that whatsoever is not read therein*, nor *may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith*, or be thought requisite or necessary to salvation." Hear that Church in her Eighth Article: "The Nicene Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed, *for they may be proved by most certain warrants of Holy Scripture.*" Hear that Church again in her Twentieth Article, in which

believe, this you are to do, upon pain of our high displeasure; at your utmost peril be it; your life, your salvation dependeth thereon: such is the style and tenor thereof, plainly such as becometh the sovereign Lord of all to use, when he shall please to proclaim his mind and will unto us."—Barrow's Works, Serm. XVI.

she declares that as a Church, she has power to decree rites or ceremonies, and authority in controversies of faith, yet *has no power or authority "to ordain anything that is contrary to God's Word written," or so to "expound one place of Scripture that it be repugnant to another," or "to enforce anything besides Holy Writ to be believed for necessity of salvation."*

And to us *who are her ministers*, how does that Church speak, on the solemn day when she admits us to the order and ministry of the Priesthood? First, in her prayer that the people "may have grace to hear and receive what we shall deliver out of God's most holy word;"—again, in the exhortation, "Seeing ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, *but with doctrine and exhortation taken out of the Holy Scriptures*, and with a life agreeable to the same, consider *how studious ye ought to be in reading and learning the Scriptures*, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies;"—Once more, in the Bishop's question, "Are you persuaded that the *Holy Scriptures contain all doctrine required as necessary for eternal salvation*, through faith in Jesus Christ? and are you determined, *out of the said Scriptures*, to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"—And, finally, in the answer, so explicit and solemn, to that

question, which has fallen from the lips of many of us who are here before God to-day, and which our Church puts into the mouth of every one who would serve at her altars, "*I am so persuaded and have so determined by God's grace.*"—Brethren, I can hardly conceive of attestation, more distinct or more emphatic, than that, which the Church so gives of her exclusive reverence for Scripture as the only divine rule of faith and practice; nor can I envy his recreant heart, who with such vows upon him, and such exhortations sounding in his ears, can deliberately go about to pluck that Scripture down from its high place, or exalt, to a share in its honors, the traditions and commandments of men. The judgment of the Church of England, as pronounced by one of her ablest and holiest Doctors (Bishop Hall), is the judgment of her American daughter: "The Scripture is the sun—the Church is the clock, whose hand points us to, and whose sound tells us the hours of the day. The sun we know to be sure, and regularly constant in its motion; the clock, as it may fall out, may go too fast, or too slow. We are wont to look at and to listen to the clock, to know the time of the day; but where we find the variation sensible, to believe the sun against the clock—not the clock against the sun. As then we would condemn him of much folly that should profess to trust the clock rather than the sun, so we cannot but justly tax the miscredulity of those who will rather trust to the Church than to the Scripture."*

If beyond our own Church in England and America, we pass to the blessed company of all faithful

* Bishop Hall, Vol. V, p. 137.

people, what is their testimony to the value and the pre-eminence of Scripture? What especially was theirs, who shone as the lights of Christendom during the first four centuries of our era? On such a subject I desire always to speak with diffidence; but I must be permitted to express surprise, that the authority of these venerable names should have been invoked so often, and should still continue to be invoked so confidently, in behalf of a system which would yield to Scripture only a divided homage, or even degrade its authority below that of the Church. If we except the cases in which ancient writers, when arguing with heretics, found themselves compelled to go beyond mere Scripture to an admitted succession of doctrine; and, if we further except the cases, in which the term tradition is applied to the Canonical Scripture, we shall find their testimony alike uniform and explicit, —explicit as it respects the authority and sufficiency of Scripture on the one hand, and explicit in respect to the right and duty of all, whether lay or cleric, to read it on the other. This is the case even with Irenæus, whose testimony is so often adduced in opposition.* It is the case also with Origen, with Athanasius, with Basil the great, with Cyril, with Cyprian, with Jerome, and others. Says Lactantius (vii, 2), "Those things can have no foundation or firmness which are not sustained by any oracle of God's word." Says Augustine, the grand luminary of the Western Church, "I do believe that if a man could not be ignorant of this thing without damage of his salvation,

* See Dr. Jarvis's Reply to Milner's End of Controversy, for an examination of the passages in Irenæus, which bear on this question.

there would be most clear authority for it in the divine oracles." (De Pec. Mer. et Rem. ii, 36.) Says Chrysostom, the golden-mouthed, a luminary not less brilliant in the Eastern Church, "The Scripture does not permit the hearer of it to go wrong." (Hom. xiii, in Gen.) And again (Hom. Psalm xcv), "If anything be spoken without proof from Scripture, the thoughts of the hearers stumble, now assenting, now hesitating, sometimes turning from the discourse as frivolous, sometimes receiving it as specious; but when the testimony of the voice of God is uttered from the Scripture, it confirms at once the discourse of him who speaks, and the mind of him who hears."

And what was the testimony of these great men, respecting *the right and duty of the people to read and interpret God's word?* When a pleasure-seeking and worldly-minded laity perverted the distinction between ministers and people, so as to infer that the former only were bound to study that word, and that the latter must depend for their instruction in divine things on the clergy, without being entitled to go to the original source itself, Chrysostom loudly remonstrates. He points out how *they* especially needed the panoply of Scripture who were in the midst of the storms of the world and exposed to its many temptations. "Frequently," says Neander, "both in private conversation and in his public discourses, he exhorted his hearers not to rest satisfied with that which they heard read from the Scriptures in the Church, but to read them also with their families at home: for what food was for the body, such the Holy Scriptures were for the soul—the source whence it

derived substantial strength. To induce his hearers to study the Scriptures, he was often accustomed, when there was as yet no set lesson of the sacred word prescribed for every Sunday, to give out for some time beforehand, the text which he designed to make a subject of discourse on some particular occasion, and to exhort them, in order that they might be better prepared for his remarks, in the meantime to reflect upon it themselves. In like manner, Augustine says, "Do not allow yourselves to be so immersed in present earthly things, as to be obliged to say, I have no time to read or to hear God's word." Among the characters of the zealous Christian, whom he describes under the figure of the ant, as one that treasures up from the divine word that which he may have occasion to use in the time of need, he places the following: "He goes to church and listens to God's word; he returns home, finds a Bible there, and opens and reads it." Often does Chrysostom trace the corruptions of the Church, as well in doctrine as in life, the spread of error and of vice, to the prevailing ignorance of the Scriptures.*

With one thought more I close this branch of the

* See Neander's History of the Christian Religion, and the Church, Vol. II, p. 281. It is mournful to find how the language of the Prelates of the Church of Rome has changed on this subject. Among the propositions of Quesnel which were condemned, are four (80, 81, 82, 84), which declare the reading of the Sacred Scripture, to be the privilege of all. So Pope Pius VI, in his condemnation of the Synod of Pistoga (A.D. 1794), says, "The doctrine that nothing but incapacity can excuse from reading the Scriptures, and that the neglect of this precept is notoriously the cause of the obscurity brought on the very chief truths"—*is false, rash, and tends to disturb the peace of souls.*

subject. The Bible has the strongest credentials, even from its enemies, in the impotence of their attempts to overthrow its credibility and divine authority. No book ever had so many points of contact with the human mind as Scripture; and if false, therefore, none was ever so vulnerable. Miscellaneous in its contents, the work of many different minds who were unconnected and unacquainted with each other,—composed in different languages, and at periods that stretch back from St. John to Moses, through sixteen hundred years,—embracing history, jurisprudence, ethics, poetry, prophecy, with manifold allusion to the physical and topographical state of different countries and of the earth at large,—it seems to invite the scrutiny of every class of scholars and philosophers. It can be compared with profane history. It can be compared with the story told by mouldering ruins. It can be compared with the inscriptions on half-defaced medals. It can be compared with the sculptured or painted figures on towering pyramids, with the disinterred remains of buried cities, with the cemeteries of dead races that encircle the whole earth, with calculated motions of the sun, moon, and stars. Have these comparisons been made? Have they been made by men, able, acute, learned, and in many instances hostile to Revelation? In each case, where anything like a full and fair conclusion was reached, has it been, on the whole, favorable to this depository of our faith? Then may we cherish the assurance that what has been, will be. New investigations shall result in new and independent verifications. Philology, Ethnology, Archæology, Numismatics, Physiology, History, Physics, each by its

own proper methods, shall reach conclusions which tend more and more to corroborate Revelation, so that the time shall at length come, when, through an improved Biblical interpretation* on the one hand, and more thorough critical and scientific exploration on the other, Science and Scripture shall become clearly accordant, and the strains that go up from the temple of nature shall mingle and blend sweetly with those that go up from the temple of grace, and all be lost in the one swelling chorus, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

* "It is not at all incredible," says Butler (Analogy II, ch. 3), "that a book which has been so long in the possession of mankind, should contain many truths as yet undiscovered." Again, "As it is owned the whole scheme of Scripture is not yet understood; so if it ever comes to be understood, before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at: by the continuance and progress of learning and liberty; and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world."

HOLY SCRIPTURE.

FOURTH CHARGE.*

INQUIRING, in my last charge, *What the Christian minister should study*, I dwelt upon the paramount importance of *Holy Scripture*. Its pre-eminence I proposed to vindicate by some notice of the *Claims* which it makes in its own behalf—its External Evidence or *Credentials*—its *Contents* or Internal Evidence—and its *Capabilities* as the Educator of Mankind. Having then time for the discussion of but two of these topics, I deferred the remainder until the present occasion.

Let us pass, then, from the *Claims* and *Credentials* of Holy Scripture to some consideration of its contents, as witnessing to their Divine origin and transcendent importance.

The history of its *Canon*, the judgment of the Church, the consent of ages and nations most eminent for intelligence and virtue, and the futility hitherto of all attempts to overthrow its authority, or permanently to arrest its progress,—these may proclaim that it comes from Heaven, and yet its contents may go far to weaken that conclusion. Books and writings always afford some clue to their origin, whe-

* Delivered May, 1852.

ther it be in wisdom or folly, in force or feebleness. There are internal credentials not less convincing, and perhaps more impressive, than any that are external. When a book is the offspring of true genius, it attests the fact by the spell which it casts upon our hearts. So if its source be divine, it must bear on every page traces of His hand, who is the Head over all things to the Church.

We are not without intuitive notions and spontaneous tendencies which lead us, independently of revelation or formal teaching of any kind, towards the idea of an intelligent First Cause, and which enable us to discern in nature, and in our own souls, traces of his infinite perfections. Hence we have pre-existent ideas and great first principles, which prepare and predispose us to welcome a book claiming to be from God; and which enables us to try its claims by outward and by inward criteria.

No conception of God meets the real, though ever so much suppressed, wants and cravings of the human mind, but that which represents Him as infinitely good and infinitely holy. Hence when alleged miracles come before us, to authenticate the commission of one who claims to be our teacher in religion, we may at once judge whether they are from Satan or from God. A house divided against itself cannot stand; and we therefore conclude, that if the miracle be wrought or the prophecy uttered and fulfilled, to recommend and enjoin high moral duties which commend themselves to every conscience not wholly seared or besotted, or if they are employed as harbingers to introduce one whose doctrine is worthy of God's eternal power and majesty,—then in such case the miracle

and the accompanying instruction are to be owned, not as diabolical, but as divine.

So when we separate from Scripture its record of miracles and prophecies, and confine our attention to the simple *matter* taught or to the *manner* of teaching, both, if the book were really given by inspiration of God, must stand, in some sense, self-authenticated. In such a book, we anticipate that its style and structure, its principles and revelations, shall be at once *natural* and *supernatural*—natural, so far as to violate no deep-rooted and healthy sentiment of our minds, to misrepresent no well-established truth or law; and yet supernatural, because recording facts, and inducing impressions, and unfolding plans which no human intelligence could give birth to. On comparison with all other books, ancient or modern, the Bible, if divine, should vindicate its transcendent power and greatness, and should compel from all gifted souls, not perverted by pride or darkened by sinful passions, the admission that the Spirit that designed and the power that achieved it, could have sprung from no earthly or human source. And is not such its character? Is not that book a phenomenon, which can find adequate explanation, only in the presence and agency of God? Is it not a volume which, from title-page to colophon, seems written over and over, with a divine and heavenly signature? Look at its human authors,—herdsmen and shepherds, fishermen and publicans, men who wrote without even ordinary art or learning, and often in the rudest style; and yet, where among the great poets and philosophers of antiquity, those masters of language and models of taste, find we such burning words, such expanding

and soul-enrapturing conceptions? Or, to place the comparison on other grounds, range side by side the writings of the Apostles in the New Testament and those which have come down to us as works of Apostolic Fathers, contemporaries and companions of those Apostles; and who does not feel that the one repose upon a serene height, from which, to reach the other, there is a descent as great as it is sudden and abrupt? Minds of the most opposite tempers and tastes have found themselves constrained to confess, that when thoughtfully perused for a few hours, there is in this Book of books a spell which attests its origin to be unearthly. "Read to me," said the dying poet, the mighty Wizard of the North, who for more than a quarter of a century had held the reading world of both hemispheres in rapt delight with the offspring of his teeming brain. "Read to me." "In what book?" was the question. "Can you ask? there is but ONE," and he bade him open the Gospel of St. John. Says Calvin,—a mind how different in type,—addressing scoffers and unbelievers, "John, thundering from his sublimity, more powerfully than any thunderbolt, levels to the dust the obstinacy of those whom he does not compel to the obedience of faith. Let all those censorious critics, whose supreme pleasure consists in banishing all reverence for the Scripture out of their own hearts and the hearts of others, come forth to public view. Let them read the Gospel of John; whether they wish it or not, they will there find numerous passages, which will at least arouse their indolence; and which will even imprint a horrible brand on their consciences to restrain their ridicule."*

* Institutes, Lib. I. c. 8, sec. 11.

There is one characteristic of Scripture, that deserves an ampler development than has yet been given to it. I refer to the intrinsic, and even monstrous, improbability of many of the facts recorded, and many of the predictions made, if we are to explain them on principles merely natural; and the absurdity, therefore, of supposing that those who wrote of their own mere motion, could have invented them, or would have asked for them the faith and affections of mankind. On the other hand, try these alleged facts and predictions by a divine and supernatural standard, and they become not only conceivable but probable. "It is impossible, and therefore true," said Tertullian,* speaking of the resurrection of Christ, *i. e.*, impossible to any power but that of God, and therefore impossible that men not idiots, who wrote from the dictates of mere reason, and for purposes of imposture, could have invented that which was so essentially incredible. This principle admits of extension to a large portion of the sacred narrative, and in connection with the moral and doctrinal test, which I have noticed already, constitutes one of the strongest guarantees for its fidelity to truth. Events and sayings, the most strange to our natural ears, are recorded without one word of comment, and with perfect simplicity. Even when they involve that which is most discreditable to the writers themselves, or to the nation of which they are a bigoted and enthusiastic part, they are still set down without any attempt at extenuation; and in the case of the Old Testament, these records when once made, though throughout their whole extent they compro-

* De Carne Christi, cont. Marc.

mise that nation grievously, are yet preserved, and guarded, and cherished by them with a care almost fanatical. Here, then, is a branch of Christian evidences most worthy of our study at this time, when the external or historical proofs are assailed alike by the advocates of authority, and the votaries of a licentious freedom; but it can be duly studied only by him who reads the Bible with all care and diligence for himself.

If we look at Scripture, again, as a THREEFOLD REVELATION. First, *of God to man;* Second, *of man to himself;* and Third, *of nature in its relation to both*—we shall meet other and more striking proof of its Divine origin.

Consider Holy Scripture, then, as *a Revelation of God to man.* When the learned Grotius would lay a secure foundation for the Law of Nations, in that great work of his, which may be said to have created a new science, he began by gathering from the sages and poets, the historians and orators, the lawgivers and moralists of ancient and modern times, a consensus of passages, which recognize certain first principles of moral obligation, certain fundamental and sacred duties as binding everywhere and in all ages, and which are to be accepted therefore as the universal dictate of reason and conscience. He thus demonstrates, that deep in human nature itself has been planted *one great law*, which is obligatory not only upon individuals, but upon nations regarded as moral persons, and which can never be rightfully superseded by custom or by positive institutions—a law before which, power in all its might and majesty is bound to bow, and under the shelter of which, weakness

and innocence may always claim sanctuary. I need hardly add, that the principles, thus laboriously collected out of the best wisdom of the past, are only a faint outline of that better law, which we find traced in our Bibles, thus showing that the commandments of Christ are re-echoed in the laws of our own moral constitution. Would it not be a boon to Theology, if a similar course were taken with respect to *the first principles* of that science; if from those great intellectual lights, who have lived and labored without the Bible, were collected their best thoughts respecting the Divine nature, whether such thoughts came to them from tradition, or were imparted to them directly as a reward for severe meditation and self-discipline, or broke upon their view, when their souls were most sorely tried by danger, suffering, or temptation? Such a collection would represent the universal religious sentiment of mankind in its noblest and purest manifestations when left without direct revelation, and together with our own intuitions and irrepressible convictions, would furnish a test by which we could measure the probable value of Scripture as an exponent of the Divine character.

But to apply this test thoroughly, requires a large and most thoughtful consideration of all that the Bible directly or indirectly teaches of God—of His personality as opposed to pantheism, of His unity as opposed to polytheism, of His holiness as loathing sin, of His mercy and long-suffering as pitying the sinner, and of the wondrous blending of wisdom, goodness, justice, and mercy, which is seen in all his dispensations. It requires, too, a patient comparison of such teachings with the best, the average, and the

worst, on the same subjects, which have emanated from the heathen mind. No candid student could make that comparison, without rising from it with conceptions of the greatness and excellency of Scripture, which he never enjoyed before—without feeling that if Socrates and Plato spake of God as became sages, Moses and the Prophets, Christ and his Apostles speak of Him, as becometh God himself when addressing men. Uninspired poetry, in its loftiest flights, unaided philosophy, in its most unearthly moods, how faint the glimmer of their light, beside the blaze of glory which breaks from David and Isaiah, from Job and Ezekiel! Compare, for instance, the divinities of the Iliad with the Jehovah of the Old Testament, or compare the invisible world of Virgil, which no Bible helped him to conceive, with that portrayed by Milton or by Dante. If it be said that through the vast mass of fable and conjecture, collected by Pagan minds, may be found scattered, confusedly and dimly, the same views of God which are presented by Moses and the Prophets, and that therefore, these last may have been borrowed, then we ask, whence the instinct which enabled such men, and they only, to choose the gems and reject the refuse; to bring together all the pure gold, and leave behind all the dross and all the baser metal? To *select*, under such circumstances, requires as much of inspiration as to conceive or invent.

When by such considerations, in connection with others, we become convinced of the supremacy and divinity of Scripture, how readily may we accept its more mysterious,* its awfully sublime revelations re-

* If we subject everything to reason, says Pascal (Pensées,

specting the threefold personality of God—the wonderful union of the Divine and Human in Him, who is both Son of God and Son of Man—the humiliation of a Being so august—His Passion and Death, His Resurrection and Ascension—with the outpouring of His Spirit—all that we might not perish! Our hearts cry out that we need such a Divine redemption, and our conscience and our experience accord with the declarations of the Bible, that if we would see God aright in this wondrous manifestation of Himself, we must be born again—must become pure in heart—must be meek and lowly—must be content to do, in faith nothing doubting, the whole will of Christ. There is nothing more characteristic of Scripture, because there is nothing, in one sense, more alien from our natural habit of thought—yet nothing more in harmony with our highest reason, and therefore nothing more indicative of a superhuman origin,—than this stress which the Bible everywhere lays upon the development of a regenerated consciousness, upon the presence in the heart of a strong conscientiousness, and an humble fear of God, as the indispensable condition of the highest Christian knowledge.

2. But, again, we may consider the Bible as a *Revelation of man to himself.* There are depths in our own nature which no consciousness has yet

ch. xi), our religion would have nothing in it mysterious and supernatural. If we violate the principles of reason, our religion would be absurd and contemptible. Reason, says St. Augustine, would never submit if it were not in its nature to judge, that there are occasions when it ought to submit. It is right then that reason should yield, when it is conscious that it ought, that it should not yield, when it judges deliberately that it ought not. But we must guard here against self-deceit.

sounded; there are incongruities and contradictions, before which, man's Philosophy, though it has watched and discussed for near six thousand years, is confounded. All the systems, that have been framed by man's device, have failed, because they overlooked some essential element in the human constitution, or because they misconceived the true end and highest good of life. Even those which have been constructed by men who read the Bible have rarely had the amplitude or the fidelity to truth, which could satisfy our minds. He who studies the Bible as a portraiture of Human Nature will soon feel that, for penetrating motives and revealing unconscious propensities—for touching with bold and skilful hand the master-springs of human action in general, and the twisted, complicated web of influences, that surround each one in particular—the myriad-minded of our own language and the greatest masters of other languages and other times are as pigmies. Collect all that has been well and wisely said of the best poets and moralists as painters of man, or of the profoundest psychologists and metaphysicians, or of the most sagacious and truthful historians, and it will be seen, by those who have studied Holy Scripture thoroughly, that all this, and more, is true of that one volume. And, therefore, it is, in part, that while other books have been bounded in their influence by country, by race, or by civilization, the Bible seems to be free of all lands, races, and estates of men. Other writings have succeeded in gaining an imperial sway over the world only for some specific purpose, as the classics for beauty, natural philosophers for knowledge; but here is a volume which is at once a classic, a history,

a philosophy, a collection of Divine hymns, a code of universal morals, and in each capacity, it holds the mirror up to nature, as is done in no book besides. Dante has been styled the priest of the Catholicism of the middle ages. The Bible is the organ of the Catholicism of all ages and of all people. Its voice gives meet utterance and articulation to the highest conceptions and desires of the enlightened, while it is at the same time joy and strength to the rude and unlettered. It is the book to which the child takes soonest, and clings the closest. It is the book to which manhood in its prime,—in the fulness of its active strength, its far-reaching thoughtfulness—instinctively seeks, when it would gain the highest wisdom or the surest solace. Its appeals ring, like a trumpet summons, on the heart and conscience of all who are alive to duty or to the soul's eternal weal; and when we reach the evening of our life, or stand on the verge of the eternal world, then it is that the still small voice of this same word is all our stay. What hoarded wealth then does it not contain! How little of that wealth has yet become theirs, who are its most devoted students! What a duty binds us, as ministers of God, to gain, through intimate and living communion with its pages, the Divine art of giving the "word in season," to those of every class whom we would know at last as "our joy and crown!"

This theme is too large for an occasion like this. It would need volumes to show how true to man's universal nature the Bible is; how it speaks to every faculty and through every faculty; how there is no constituent element in our complex being which it

does not discern and own as legitimate, while it points to each as disfigured by sin. The grand problems before which man's wit has stumbled, it solves with an ease and simplicity only surpassed by its originality. Is it the question, for example, which divided so long the ethical sages of old, touching the *summum bonum*, the chief good of man? Some held that it must be in the mind, others in the outward estate, others in both combined. Christ goes up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying, *Blessed are the poor in spirit, for theirs is the kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are the poor in heart, for they shall see God.* Nothing could seem more strange or paradoxical to the world as it then was, than teaching like this; and yet Bayle the skeptic admits, that its wisdom is corroborated by the whole history and experience of mankind.—Or do we consider again the contrarieties in our human nature, the magnanimity and the meanness, the lofty promises and the slim performance, the perverse moral eye that can see motes in others and overlook the beam in ourselves, the resolving and re-resolving and yet living unchanged, the heart that honors virtue, and the hand that perpetrates sin, the intellect that will not be content unless it asks for truth, and the affections that shrink from that truth lest they be reproved? Would we find the key to this vast enigma? It is all supplied in one utterance of this Divine oracle, *God made man upright, but they have sought out many inventions.*—Or look we at ourselves, so full of sin, at God so awful in holiness, and does our trembling spirit cry

out, "Wherewith shall we come before the Lord?" There is breathed forth, even from the Old Testament, the words of hope, "O man, what doth the Lord require of thee but to do justly, to love mercy, and walk humbly with thy God?" Again, however, does conscience, taught of enlightened reason, insist on inquiring, how man the guilty, can be just with God the holy? Lo, strains of a sweeter and better promise rise and swell until, in one grand symphony, we hear, "Behold the Lamb of God, which taketh away the sins of the world." "The blood of Jesus Christ cleanseth from all sin." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

In one word, the Bible has a balm for every wound, a medicine for every sickness. What Hooker has said so nobly of the Psalms is truer still of the whole of Scripture;—"The choice and flower of all things profitable in other books, the Psalms do both more briefly contain, and more movingly express, by reason of that poetical form, wherewith they are written. The ancients, when they speak of the book of Psalms, use to fall into large discourses, showing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of divine men; it is of things heavenly a universal declaration, working in them whose hearts God inspireth with the due consideration thereof, a habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there

necessary for man to know that the Psalms are not able to teach? They are to beginners an easy and familiar introduction; a mighty augmentation of all virtue and knowledge in such as are entered before; a strong confirmation to the most perfect amongst others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house, a present comfortable remedy at all times ready to be found."*

This abounding fulness that there is in Scripture, who shall appreciate it as he ought, save he who gives to his Bible, something of that unyielding toil, that enthusiastic study which is so often bestowed on mere human compositions? Or what minister of Christ will be able out of this exhaustless storehouse to make distribution to every one according to his need, save he who by careful inventory of its treasures, and thorough intimate knowledge of the manifold nature and wants of men, shall have come to see the soul as it stands revealed in the light of redemption and eternity?

There is perhaps nothing more striking, throughout the Bible, than the manner in which the natural and supernatural worlds interpenetrate. Man is presented

* Ecclesiastical Polity, Book V, Sec. 37.

as working on in all freedom, and frequently with all perverseness, and God is presented as working now *in* him to will and to do; now *through* him to overrule even his rebellions to the triumph of law, and the wickedness alike of individuals and nations to his own glory. From Genesis to Revelation, God is in the foreground, working here by miracle, there by providence, and yet man remains always true to his own nature, and seems never bereft of his inherent liberty. Thus we see in mute prophecy and dim shadow, the way preparing for that mystery of mysteries, *God manifest in the flesh, the incorporation as it were of the finite and the infinite, of the human and the divine;* prefiguring also, how closely we may all become united, by spiritual bonds, with God in Christ; how our whole soul and body and spirit may be sanctified, through the indwelling of the Spirit; how, retaining all our personal identity, we may still be gradually filled with the fulness of God, and thus be made ready for that final and glorious transfiguration, when, risen and renewed in the likeness of Christ, we shall be permitted to dwell forever with the Lord.

3. The Bible may be regarded again as a *revelation of nature*, in its twofold relation to the Creator and to His earthly creatures, especially to us, who are self-conscious and accountable. Considered even by itself, nature is rendered nowhere with such spirit and life as in the Bible. He who would awaken a love for it, in its grandeur and beauty, in its rich variety and boundless magnificence, will find that even for such a purpose there is no book like Scripture. As seen, however, through that book, nature

is no isolated or self-subsisting machine. It is full of relations to God and to man. Every object, from the blazing sun to the faintest twinkling star, from the tallest cedar on Lebanon to the hyssop in the wall, acquires, when seen through this medium, a divine import. In each we behold the agency, and in most we can trace the wisdom and the goodness, of a present God; in each, too, the marks of a Providence, such that the meanest are not too lowly for its care, nor the greatest too great to be upheld by its abounding goodness; in each an image likewise more or less distinct of some high and specific truth in morals or in religion.

And if, from the poetry of nature we pass to its science, we shall find that even there the Bible is a great and most necessary teacher. Neither telescope with its farthest reach, nor microscope with its most amazing revelations, nor the calculus with its widest sweep of inductions and generalizations, ever kindled conceptions of the greatness and manifold wisdom displayed in the material universe equal to those which filled the mind of Job or David, and which gave birth to those sublime utterances that must forever outrun the discoveries of science.

To read the book of nature aright, we always need to draw aid from the book of grace. He but half knows the thing formed, who does not see it in the mind and hand of Him who formed it,—a mind, that having once made, would now forever superintend it, and that may come forth, too, from time to time, to stay its onward movements, or even to reverse its course; that so, when laws and uniform succession fail to instruct us, we may be roused to reflection by

laws suspended, by forces disarranged, and thus be constrained to rise, even through nature convulsed, to nature's God.

Mere physics, whether inductive or deductive, evince too often a tendency towards fatalism and sensualism, which can be arrested only through such teaching as will keep the supernatural always in mind, and remind us that our pledge for the stability of nature is to be found, not in the laws themselves, nor in the necessity of things, but in the will of God. The grand secret of the success of modern, as compared with ancient science, lies in the more docile and tractable spirit which has guided its researches; precluding rash assumptions; recognizing everywhere an intelligent purpose; waiting for sufficient light before conclusions are finally adopted; and beholding, in every law, a provision through which God dispenses good, directly to men, and to his other creatures; and through which, too, by art and industry, man himself is enabled to multiply to an indefinite extent his own resources and enjoyments.

Nature, too, as seen through Scripture, reveals herself *as an instrument of trial and discipline.* The whole material system of things, beginning with our own bodies and extending away to the remotest part of the visible world, is made subservient to the development of character—the education of the soul. What the garden was to our first parents, with its forbidden tree and tree of life, the same in some sense is the whole outward world to us. We may indulge ourselves and be ruined; we may deny ourselves and rise through self-denial to a better life. We may ply the hand of industry, and through it

evolve plenty for our bodies, and enjoyment and improvement for our minds. Or we may play the sluggard till want comes upon us as an armed man, and our higher powers are wholly paralyzed. We may, again, in laboring to supply our humblest material wants, so proceed as to exercise and strengthen the loftiest virtues and the holiest charities in the fear of God; or we may so proceed, that we shall grow only more selfish, more sordid, more cruel, more godless, more God-defying and God-forsaken. The Creator has given us bodies; through these bodies he has put our minds in relations, both active and passive, with all external objects, and all other terrestrial inhabitants; so that at every step we may use the material in order to unfold and discipline the spiritual and immaterial, or we may use it to debase and enslave them.

IV. There is one more characteristic of Holy Scripture which I desired to insist upon at much more length than time will now permit. It is what may be termed its CAPABILITY—*its capability as the educator of the individual and the educator of the race.* In man there is capability for progress and development unknown in any other earthly creature; and in the Bible there is capability for promoting that progress without measure or limitation. Bounds can hardly be set to the powers and the knowledge that even one mind can compass, if it have time enough and a fitting field. What, then, shall limit the progress of society or of the race, working as they do through associated effort and through all time, if only they have a guide to keep always in advance, urging them on to new achievements, and teaching them how, in attaining the new, they lose

not the old? Thus far in the history of the world, civilization in its highest forms has not permanently advanced, on the same theatre. It has kept migrating, from one seat to another, towards the setting sun. Though it has gained new elements as it moved on, and has transplanted itself with more and more power of self-perpetuation, it is still sad to observe how nation after nation has gradually grown unworthy of the trust, and has been obliged to sit down humbled, amidst the ruins of its own greatness. Time will not allow me to suggest all the causes of this mournful and most striking fact; but, I shall not presume too much on your opinions, if I assume, that moral deterioration has always preceded that which was material and intellectual, and that decay and weakness have invariably ensued when "the salt had lost all its savor." The faith, the virtue, the nobleness of soul, which are our only sure and abiding guarantee for the loyalty of individuals to each other or to their country, die out, and universal stagnation or dissolution follows as the inevitable consequence. Now, is it not a fact, that of no people having the Bible, and cherishing that Bible aright, can this be alleged? A nation without a Bible, or with a Bible suppressed, or a Bible neglected, may well decline; for it finds it hard to keep open those fountains of high enthusiasm, or to maintain that sense of responsibility, which are the best preservatives of society from effeminacy and corruption. A bold, hardy, enterprising people, who cherish the domestic virtues and fear God, need but a generous culture to make them steadily and constantly progressive; and is not the Bible, whenever read and honored, the fruitful parent of hardihood

and heroic enterprise? Is it not the palladium too of the domestic virtues, and does not its voice ever urge in all-commanding tones to the fear of God and to works of righteousness?

The Bible, however, is not merely a conservator of good already compassed, nor is it merely an authoritative summons to come up higher. It is itself the well-spring, the exhaustless fountain, of the noblest truths and impulses, that have been given to mankind. It has not only supplied new views of God, and put its ban on Polytheism, Pantheism, and Superstition. It has not only solved the awful problem of evil in its relation to man, and taught us the way of redemption through the Son of the Highest. It has invested every individual soul for which Christ died, with a new and inconceivable dignity. It has developed in all, who have received its great truths in the love of them, a sense of responsibility which takes in both worlds. It has proclaimed the idea of a true brotherhood among all men in Christ Jesus, and has thus laid the axe to the root of the tyranny with which man once lorded over woman, patrician over plebeian, noble over prince, master over slave. It has developed the true function of the state, as one of the agencies through which the individual mind is to be trained under God to full capacity and taste for all its duties and prerogatives, and as having right to exist and to rule, only as it promotes to the uttermost, in all its people, this high culture.

These ideas, when first propounded, met with universal contempt or execration. Slowly but surely, however, they have spread like leaven through bodies, politic and social, charging mind after mind with their

sacred influence, and gradually achieving that amelioration which places us this day high above the highest condition ever attained under Pagan or Mahommedan sway. And thus are mankind to be always taught of God. Thus have they been learning for six thousand years—from the Patriarchal to the Mosaic, from the Mosaic to the Christian stage. In the infancy or childhood of the world, it was the absolute regimen of parents; in its hot and fiery youth, it was the fixed and well-defined dominion of law as prescribed in the Old Testament; and in its riper and more thoughtful manhood it is the Gospel of the grace of God. First, there is outward truth to make men wise, then there is subjective preparation to receive that truth. There is glory without, hidden from the proud and self-complacent, but revealed to those who in meekness are babes. There are laws for earlier stages, and there are laws again which shall be fully comprehended in all their applications and cordially obeyed, only when society through a larger experience and a deeper moral sense, shall come to see their wisdom and to own their sanctity and binding force.

What an instrument have we here for regenerating universal humanity! Ours is not a religion for a favored family or a preferred people. We are put in trust of the Gospel, and we hold it for mankind; for the distant, the benighted, the down-trodden, the afflicted. Nations in their loftiest successes, in their purest forms of civilization, are but travelling towards the *ideal* presented in Scripture; and as new phases of society appear, that Scripture will be found adapted to each, so far as it may be legitimate, and be calcu-

lated to advance each to new glory and perfection. If this book be of God, then it was written with foresight of all coming conditions of the world, and it will be found to have for every one of them appropriate instructions and influences. What higher privilege or responsibility then than ours, who are called to dispense this word to all who need it; and what duty more solemn or more momentous for those who are appointed to study and to teach its truths, than to unfold such as are most applicable to the dangers and the difficulties of our own times! There are signs of impending and eventful changes. There are fearful struggles between capital and labor—between liberty and order—between Church authority and private judgment—between spiritualism and formalism — between asceticism and sensuality — between fatalism and freedom—between mysticism and dogmatism—between belief and unbelief. For these, then, let us be prepared by diligent communion with this word, whose wisdom alone can be our sufficient guide.

But if the Bible be such an Educator for nations and for the race, it must have capabilities equally great for the *culture and improvement of the individual.* And what could we desire in a book, to rouse our dormant faculties or to invigorate and refine them, that we may not find here? Holy Scripture comprehendeth History and Prophecy, Law and Ethics, the Philosophy of Life that now is, the Philosophy of Life that is to come. At one time, it clotheth its teaching in strains of the sublimest or tenderest poetry, at another, in narratives, as beautiful and touching for their simplicity as they are

unrivalled in dignity. It has reasoning for the logical understanding; it has pictures for the discursive imagination; it has heart-searching appeals for the intuitive powers of the soul. There is no duty omitted; there is no grace or enjoyment undervalued. It provides a sphere for every faculty, and even for every temperament and disposition. This many-toned voice uses now the logic of a Paul, and now the ethics of a James; here the boldness and fervor of a Peter, and there the gentleness and sublimity of a John. With one it discourses of the awful guilt and curse of sin, and points us to the only way of escape; while with another it expatiates on the unutterable love of God and the attractions of the Cross of Christ. The Bible is no formal, lifeless system of propositions and inferences and precepts. It is as rich in the variety and vivacity of its methods, as it is in the overflowing abundance of its materials. While it draws some to religion, through the ideal, and some through the real and demonstrable, it allures others by means of the affections and sensibilities, and others it overawes, as a son of thunder, by its appeals to conscience and the dread of an hereafter.

And how is it, if we look to the *culture of the intellect* merely? How vast is the field which the Bible opens to our inquiries? What rich results may we not win, in almost any conceivable line of research? What discipline does not the proper study of it provide for our reason and our faith, for patience and humility, for fortitude and moderation? And in respect to those momentous questions, which pertain to God and the soul's destiny, there is light enough for every humble, robust mind; there is darkness enough

for every proud and self-confiding one. To attain to perfect and all-embracing knowledge belongs not to us, who are still in the twilight of our being, and who are called to work our way, through patient and ennobling labor, to that state where we can see even as we are seen, and know even as we are known. That way will open gradually but surely before all, who go forward trustfully and manfully with the Bible as their guide. They shall have no infallible certainty, but they shall have unshaken and soul-satisfying confidence. To the question of questions, "What shall I do to be saved?" they shall find an answer on which they can stay themselves in perfect peace. Their assurance will be the gift of no ghostly confessor; it will be the offspring of no sudden and undefinable impression or inspiration. It will be faith well-grounded and settled—an anchor to the soul. It will have the witness within that we love and strive to serve God; and it will have the witness without that they who do Christ's will shall know of His doctrine, that the Holy Spirit will guide the meek in judgment and instruct them in God's way, and that he who cometh with a faithful and penitent heart in Christ's name, shall in no wise be cast out.

While here, in this state of warfare, the Christian must expect to be assailed through his understanding as well as through his heart. He may never hope therefore to be exalted, while in the flesh, above all necessity for seeking more truth, nor above the duty of guarding against the beguilements of his own frail heart. The divisions which rend Christendom, and the fierceness of contending sects, are not to be ascribed to the insufficiency of Scripture. They are

to be ascribed to the insufficiency of man's fallen, but self-confident mind—its insufficiency to discuss without passion, and to decide without prejudice. When men rise superior to selfish pride and interest, when they bring to the study of Scripture a devout and teachable spirit; when they gladly avail themselves of all proper help, and look with becoming deference to the judgments of the wisest and best of all ages and lands; when they seek truth, first of all as a guide in action, and not as a weapon for controversy; when they apply to its contemplation, both their intellectual and their moral powers, their reason, their conscience, their affections, and an obedient will, they shall not be left, in such case, greatly to err. Says Pascal, "God, willing to be revealed to those who seek him with their whole heart, and hidden from those who as cordially fly from him, has so regulated the means of knowing him as to give indications of himself which are plain to those who seek him, and shrouded to those who seek him not. There is light enough for those whose main wish is to see; and darkness enough to confound those of an opposite disposition."*

I have thus indicated some of the reasons which should determine us as ministers of Christ to more

* Thoughts, ch. xvii.—To the same intent is this among others, from Butler. "The evidence of Religion *is fully sufficient for all* THE PURPOSES OF PROBATION; how far soever it is from being satisfactory as to the purposes of curiosity, or any other; and indeed it answers the purposes of the former in several respects, which it would not do if it were as overbearing as is required."—Analogy, Part II, ch. 7. It is worthy of consideration, whether the infidel, in demanding more evidence for Revelation, and the believer, in demanding less obscurity in its meaning, are not committing the same fault.

earnest and devoted study of Holy Scripture. The more we read and meditate upon it, the more will its spirit and influence transpire in our preaching and deportment, and the more will our people be taught to reverence and love it. It will be more attentively listened to in public. It will be more thoughtfully and systematically perused in private. The congregations will demand of the clergy, and the clergy will gladly furnish to the congregations, more full and copious expositions of the inspired word. Its authority shall rise as that of mere human teachers declines, and we shall come to learn, not that there may, on this side the grave, be unity in all things, but that in all things there may be charity, and that in many things now held to be as of the essence of the faith, there may be rightfully and safely more of toleration.*

* Says Bishop Marsh, "It has been frequently said, and very lately repeated, that, as the Churches (of England and Rome) act alike in maintaining for itself that it *does not* err, it is mere metaphysical subtlety to distinguish between the petty terms of '*does* not' and *can* not.' But these terms, insignificant as they may appear, denote nothing less than two distinct principles of *action;* and principles so distinct, that the one leads to charity and toleration, and the other to intolerance and persecution. On the *former* principle, which is maintained by the Church of England, though we *believe* that we are right, we admit that we are *possibly* wrong; though we believe that others are *wrong*, we admit that they are *possibly* right; thence we are disposed to *tolerate* their opinions. But on the *latter* principle, which is maintained by the Church of Rome, the very *possibility* of being right, is denied to those who dissent from its doctrines. Now, as soon as men have persuaded themselvs, that in points of doctrine they *cannot* err, they will think it an imperious *duty* to prevent the growth of all *other* opinions on a subject so important as *religion*. Should argument, therefore, fail, the importance of the *end* will be supposed to justify the worst of means. But the

We shall have fewer pretended articles of faith. We shall have more allowed diversity of opinion. We shall be more anxious to know of a brother, whether he have the Spirit of Christ, than whether he speak precisely according to our Shibboleth; and we shall not recoil from a day, when we must own as among the faithful and the accepted, those who on earth have walked not, in all things, according to our will.

intolerance thus produced by an imaginary exemption from error, is far from being confined to the Church of Rome. And hence we may justly infer that the same inquisitorial power which has been exercised by the Church of Rome, would be exercised by others who set up *similar* pretensions, if the means of employing that power were once at their command."—"Lectures on Interpretation of the Bible," as quoted in the Bampton Lectures of the present Bishop of Hereford. Bishop Marsh's work, entitled "Comparative View of the Churches of England and Rome," is one which well deserves attention in our day.

TEN YEARS REVIEWED.

FIFTH CHARGE.*

BRETHREN :—

Since I was first called to the post which I now occupy, a period of ten years has elapsed, and it may not be uninteresting or unprofitable to review briefly this period in the history of the Diocese, and to endeavor to derive from its leading incidents some hints for our future guidance.

In reverting to the names attached to the testimonial of my election, drawn up in May, 1845, I find that out of *seventy-six* clergymen who were then members of the Convention and sharing in its deliberations, *nine* are no longer among the living; and that of the *ninety-three parishes* then represented, *twenty-one* have been deprived by death of one or more of the deputies then present. Such facts constitute a startling call to work while we have time. The mutability of all things connected with the Church Militant, especially in this country, is still further illustrated by the fact, that of the *seventy-six* clergymen just referred to, only *one-half* are now resident in this Diocese, and in more than one instance they have removed in the interim, but have since returned.

* Delivered May, 1855.

During the last ten years (less four months, which elapsed between my election and consecration) I have officiated in public on two thousand two hundred and eighty-four occasions, on one thousand and two of which the rite of Confirmation was administered. The whole number of persons Confirmed during this period has been eight thousand six hundred.

I have also, during the same period, consecrated fifty churches, admitted sixty-five candidates to the Diaconate, and sixty-one Deacons to the Priesthood, preached seventeen hundred sermons, baptized one hundred and fifty-four infants and adults, and administered the Holy Communion two hundred and nineteen times.

In instituting a comparison between the present and past condition of the Diocese, we should remember that figures are at best but an imperfect index. There may be increase of churches and clergymen, a material addition of worshippers and communicants, and yet the aggregate moral and spiritual power of the Diocese may be stationary or even retrograde. I would speak, therefore, with diffidence of any apparent prosperity which we enjoy; yet not without thankfulness that so many signs of increasing activity and zeal can be discerned, both among the Clergy and among the Laity. One of the most cheering facts in our experience is that the advance, during the last ten years, in the number of communicants and Sunday-school scholars, and in the amount contributed to benevolent objects, has been greater in proportion than the increase in the number of parishes and clergymen; thus indicating not merely an expansion of our visible limits, but a substantial addition to the strength,

earnestness, and liberality of our older congregations. In much larger proportion, too, than formerly, our rural and suburban parishes are coming to be self-supporting, and throughout the Diocese, with a few exceptions, the erection of Parsonages, the separation of parishes which were formerly held jointly by the same clergyman, and the increase of clerical compensation, indicate progress. The number of our Sunday-school scholars is larger than in any of our sister Dioceses. Some provision has been made for the support, at school, of the sons, and yet more for that of the daughters of the Clergy. Academies of the highest order have been opened in this city and elsewhere, under the immediate auspices of the Church, in which a large number of the young of both sexes have been educated gratuitously. Hospitals have been founded for the sick, for the aged and infirm, and for orphans; and measures are in progress, especially in this city, to enlarge materially our sphere of operations in this department.

In 1845, the number of clergymen reported as belonging to this Diocese, was one hundred and twenty-one; in 1855, it is one hundred and sixty-seven. In 1845, the number of parishes reported was one hundred and nineteen; but the actual number that had more than a name to live, was less than one hundred, and of these more than one-half received material assistance from without. In 1855, the number of parishes is ostensibly one hundred and seventy-two, but actually not more than one hundred and fifty-six, of which not less than eighty are self-supporting; indicating an increase of fifty-six in the number of congregations, and of forty-six in the number of the

clergy. In 1844, the number of communicants reported to the General Convention, as belonging to this Diocese, was eight thousand eight hundred and sixty-five; in 1853 (nine years later), it was twelve thousand six hundred. In 1844, the number of Sunday-school scholars reported was nine thousand three hundred and five; in 1853, it was fifteen thousand and four.

During the ten years just ended, fifty-four churches have been erected and occupied, and seven more are now in progress. Between twenty and thirty churches have also been materially enlarged and improved; twenty-three parsonage houses have been erected or purchased, and I rejoice to add that there are very few places of worship in the Diocese which, during the same period, have not been to some extent renovated and adorned. In the City of Philadelphia alone, eighteen new churches have been built for new congregations, nine have been enlarged, and nearly all repaired and improved.

There is one feature in the operations of the Diocese, during this period, to which we may recur, I think, with special satisfaction, for it seems to promise the approach of a time, when we shall be able to command greatly increased means for church extension. I refer to the *reduction, and in a large measure, the entire liquidation of church debts.* During the last few years, this work has absorbed our resources to an extent much greater than is usually supposed. The sum devoted to this object, in the city and county of Philadelphia alone, within the last eight years, cannot have been less than two hundred thousand dol-

lars.* In every part of the Diocese, the same righteous and prudent work has been advancing, and the whole amount remaining unpaid is comparatively small. Its liquidation will be an easy task, and once accomplished, we may hope, that the means and energy, which have been lavished so freely on the ungrateful work of discharging obligations belonging to the past, and in the incurring of which many of us had no part, will be held sacred for the future and rapid extension of the Saviour's Kingdom. What may not be hoped from the next ten years, if the power and liberality thus developed in conjunction with that which has been already given to the work, and in conjunction with much which is still to be quickened into life—if all this shall be addressed under the inspiration of faith and hope to new enterprises?—I am aware that, under the pressure of an imperious and urgent sense of duty, this work may have been pushed forward, in some cases, at a rate which induces temporary exhaustion. But such exhaustion soon recruits itself, while the power that has been developed by faithful and strenuous effort, forms a permanent addition to our resources. It is a hope, to which I have clung fondly during past years, and which I shall not readily relinquish, that those who have done so nobly in liquidating debts which have descended to them, in many cases, as heir-looms from their predecessors, will not be wanting when they are called upon to meet the rapidly increasing

* During the last ten years nearly $400,000, have also been paid in Philadelphia on account of *new* church buildings, parsonages, &c. In the Diocese out of Philadelphia, the amount paid for the same object has been over $200,000.

wants of this vast city and commonwealth, and to rear new sanctuaries for their children and their children's children.

The Future.

The Diocese has a great work before it, and it is one which admits of no delay. So long as this incubus of debt weighed upon many of our largest and most earnest congregations, at once a burden and a reproach, I have been slower in devising and pressing the establishment of new parishes, and the prosecution of new missionary and benevolent enterprises, than would otherwise have become my office and comported with my desires. This impediment is now all but overcome, and the Church in Pennsylvania, and especially in Philadelphia, wants but the will to move forward to a new and blessed career of beneficence. This city has doubled its population and more than doubled its capital in less than fifteen years, and in its growth and abounding prosperity, the members of our communion have had their full share. The whole commonwealth is advancing with strides more and more rapid. Multitudes from different lands are thronging towards its mines, manufactories, fields and forests. While their skill and toil enhances our power and wealth, be it ours to see that they are not left destitute of the true riches. In our large towns and mining districts, there are numbers frightfully large, who seem to have none to care for their souls. Schools are opening the intellectual capacities of our people, and creating an appetite for mental employment and gratification, which must be fed from the tree whose fruit is for the healing of the nations, or it will sate itself on garbage. The labors of philanthropic men and the authority of law, are likely to stay, in

some good degree, the awful flood of intemperance, which has swept so long and so ruthlessly over many homes and through many souls; and minds that have hitherto been besotted by vice and indigence will now, we fondly hope, be more open to appeals from the cross and from a sanctified literature. God is also inclining many, who are without, towards our services, and a large proportion of them have property and social influence. In yet greater mercy, He is rousing our people, both lay and clerical, to a new sense of the debt, which we owe as a Church to the poor and outcast and forsaken, and He is moving us to tremble, lest the Divine Presence be withdrawn from a communion, to which "the common people" do not press, as they did of old to hear the words of Christ, when his name was cast out as evil by scribes, pharisees, and principal men. In an unwonted manner too, He is disposing us to relax the stiffness of our liturgical system when we go abroad in missionary labor; and in almost every conceivable way, he seems to say to this Church in Pennsylvania, as of old he said to the angel of the Church in Philadelphia, "Behold I have set before thee an open door." Shall we fail in the wisdom, the courage, the devotion, that become such a crisis? Never was a more golden opportunity held out to us in this commonwealth or in this city, and if we prove wholly unequal to its needs, we may well fear lest the candlestick be removed out of its place.

Two objects have been kept steadily in view, *first*, the consolidation and enlargement of such of our congregations as have been recently established or are still weak; and *secondly*, the formation of new parishes as opportunities offer. A *third* object is

entitled to more consideration than has yet been applied to it. I allude to the care of such scattered members of our flock as cannot be gathered at once into separate congregations, but who need, as they earnestly desire, both for themselves and their children, the offices of the Church; and ministrations to whom can be well connected with missionary labors among those who belong to no communion. Such persons are to be found—sheep without a shepherd—in every part of the Diocese. Already services among some of this class, by District or Itinerating Missionaries, have resulted in the establishment of a few new congregations, in the revival of others which were nearly extinct, and in the edification and comfort of many sons and daughters of our communion. It is a department of our work, however, which deserves to be greatly enlarged. I can conceive of few measures more likely to honor God by benefiting men, than a well-digested system of *Itinerancy*, which shall cover all Pennsylvania, not yet occupied, and be administered by men of sound judgment, earnest zeal, and indomitable perseverance. It might embrace the care of such feeble and stationary parishes as now engage too large a share of the time and strength of the clergy.

When we examine what has been done in promoting the stability and comfort of the pastoral relation by *increasing salaries, building parsonages, providing Rectors' Libraries, with free scholarships for their children, and an endowment for their families in case of death*, the aggregate seems very large; yet it bears but a moderate proportion to what we need. Here is a field which may well claim our steady and earnest attention. What has been accomplished in it already,

demonstrates that nothing but resolute effort and faithful prayer are needed to achieve what remains. In this and every Diocese, however, there are and ever must be, positions which can be occupied only at considerable—sometimes at very great—sacrifice to their incumbents. No one can witness, as I do, the cheerfulness with which refined and educated men and delicate and accomplished women, submit to the severest personal privations, or draw unceasingly upon their own strength or private means, to eke out an insufficient salary, without being filled with admiration and, with gratitude to that God who thus strengthens his servants, to give rather than receive, nor without sounding again and again to those whom Providence has blessed with substance the call to remember these brethren and sisters in their heroic struggle against want and discouragement.

In no part of the Diocese is the opening for missionary labor more inviting than in Philadelphia, and in none perhaps do we so much need to redouble our exertions. Here we have wealth, zeal, and the requisite capacity to conduct missions on the largest and most effective scale. I will now but express the hope that this too long neglected work will soon be undertaken with a vigor commensurate in some degree with its importance. And in this connection let me suggest *whether in erecting new churches it may not be expedient to abandon, in cities, the plan of multiplying such as are intended only or mainly for the poor.* They do not seem to harmonize with our position or our necessities. As churches for the poor, they are apt to be avoided by all who do not expect to remain in that class, or who are unwilling to proclaim their

indigence. The rich and especially the middle classes shun them of course—so that too generally they languish, badly supported and not well attended. In the house of God, where *His* special presence dwells who is the Maker of them all, rich and poor and those of every class ought to meet together. It promotes sympathies which are none too strong or active now; it secures that churches shall be large enough to be ultimately self-supporting, and it opens for the clergy that diversified sphere of labor which is best for their mental and spiritual culture.

The system of *Convocations for the Clergy*, in different districts of the Diocese, was adopted in the hope that it would develop a spirit of co-operation and self-reliance among the churches in such districts; that it would create centres of church enterprise and activity out of which independent Dioceses might, in some cases, ultimately spring, and promote sentiments of affection and fraternity generally among our clergy and people. Some of these results have, I think, been secured already, and I cannot but hope that if the system works itself out steadily and efficiently, all of them will be compassed in time. Some of the Convocations evince increased interest in missions within their own bounds.

In my last address I expressed the opinion that this Diocese ought, at no distant day, to have a *Training College for Ministers of the Gospel and Teachers of Youth.* The rapid growth of our resources and spiritual necessities will contribute each year to demonstrate that such an Institution is a necessity. Our population is one that can be dealt with most successively by clergymen who are familiar

with its habits and tastes. Pennsylvania embraces great diversities of people, whether we consider their origin or their pursuits. Every kind of employment, whether rural, mining, manufacturing, or commercial, has within our bounds its representatives in large and increasing numbers, and almost every nation of Europe has contributed ingredients towards the great social caldron which is seething around us. But with all these varieties there is still a certain unity of character, and we need candidates for the ministry who can appreciate the latter while they are being trained to adjust themselves to the manifold phases of the former. An education, moreover, which shall fit a man to be a successful and efficient minister in the different spheres afforded by this Diocese would qualify him for almost any position which is likely to present itself in the United States; and it is therefore within our power to deal here with the whole problem of Domestic Missions. The remotest West can hardly present emergencies to a missionary which may not be met with in some part of Pennsylvania, and if in an institution of our own, we can educate men with the force, the tact, the versatility, the genial temper, the unconquerable resolution and self-sacrificing zeal which are needed to win the confidence and allegiance of the people of this commonwealth, we shall have done much for the solution of a momentous question, interesting to every part of our church and of our country.

In closing this Discourse I introduce another subject on which I hoped to have been prepared to express myself with more distinctness. From the beginning of my Episcopate I have contemplated the

division of this Diocese as a measure which ought not to be long delayed. As far as I have had opportunity

Division of the Diocese.

I have endeavored quietly but steadily to prepare for it, by developing the energies of the remoter districts, and rendering them more and more equal to the task of self-support. I have been sensible that more Episcopal as well as more clerical and lay force was desirable, and that the rapid growth of our population and my own advancing age would render a reduction in the size of the Diocese doubly expedient. So far as my own wishes are concerned, I could at once propose a line of division which would leave both the Dioceses large enough to occupy all the energies of their incumbents, and I should be willing myself to be assigned, for the remainder of my life, to the charge of either of them. It will cost me severe pangs to part with any of the friends among whom I have gone ministering for the last ten years, and at whose hands I have received such unmeasured kindness. But delay would not be likely, at least on my part, to lessen those pangs when at length the time for separation came, and I should hold myself unworthy of my office and of the confidence which you have generously given me, if, on such a question, I could be governed by any other consideration than your welfare, the welfare of those you represent, and the honor of the Saviour.

An Assistant Bishop.

Until recently, I intended to propose that steps contemplating an early division be taken at once. Circumstances have occurred, however, which render it more than possible, *that the contingency contemplated by the Canon which authorizes the election of an Assistant Bishop, may present it-*

self before long, and in that event such an election might be thought to supersede the necessity of an immediate division of the Diocese. I therefore reserve the subject, and in my future course will endeavor to be guided by the indications of Providence, and by the counsel of such friends, medical and otherwise, as may be able best to appreciate the emergencies of the case, as it respects both the Diocese and myself.

Such personal relief as (I am admonished) I imperiously and immediately need, I can obtain in part, and perhaps entirely, by declining all duty which does not pertain directly to my office. I have participated, since I came to this Diocese, in many movements which contemplated the general improvement of society, because I felt that labor of that kind was eminently becoming in a Christian Bishop, and because I hoped that it might, if properly discharged, not only benefit its more immediate objects, but also exert a benign reflex influence upon our Communion. But such labor I have always regarded as wholly secondary to my proper official work, and I shall not hesitate to withdraw from it, in proportion as precarious health, or accumulating Episcopal duty indicates the propriety or necessity of such a course.

Constitutional Restriction.

Having announced my readiness to co-operate in dividing the Diocese, and my cordial desire to see it consummated soon, I will add some remarks on a subject of more general interest. The reduction of Dioceses to what has been called the primitive standard is, with many, a favorite idea. By the constitution of our American Church, as it now reads, no new Diocese can be formed out of existing Dioceses, if it contain less than eight thousand

square miles of territory, or have less than thirty Presbyters canonically resident therein and regularly settled in a parish or congregation. It was proposed in the General Convention of 1850, that both these restrictions should be withdrawn, and that, with the consent of the Bishops and Convention more immediately interested, and that of the General Convention, new Dioceses should be formed without any limitation as to territorial extent or clerical force. At the Convention of 1853, this proposition received the unanimous consent of the House of Clerical and Lay Deputies, but was non-concurred in by the Bishops, by a vote of 17 to 9. As this action of the Bishops has been made the occasion of reproach—ambitious motives having been freely attributed to them—and as it was on my motion that the vote of non-concurrence was adopted, it may be proper to assign some of the reasons which induced it, and also to develop some of the principles which, in my judgment, ought to govern the future policy of our Church on this important subject. I was myself the more free to move in this matter—on the occasion referred to—because under the law, as it now stands, the Diocese of Pennsylvania might at once be divided into three if not four dioceses, each having the required number of presbyters and square miles. As no relaxation, therefore, of these requirements would be likely to affect my personal position, I felt that I could deal with the subject simply on general principles, and without the obloquy to which some of my brethren, under their different circumstances, might be exposed.

The Resolution of non-concurrence adopted by the Bishops was in these words: "Resolved, That this

House non-concur in the proposed amendment to the Seventh Article of the Constitution, for the reason that it would not, in their judgment, be wise to dispense with all restrictions as to the number of presbyters and extent of territory." They followed their non-concurrence with the proposal to the lower house (through a committee of conference), to dispense with all territorial restriction, except that not more than one Diocese should be formed in the same city—simply requiring that to entitle a new Diocese to be established it must have a certain number of self-supporting parishes and settled presbyters (fifteen of each), and must leave not less than thirty self-supporting parishes and twenty presbyters in the parent diocese. That overture was accepted by the House of Deputies, and if ratified at the next General Convention, becomes thenceforth a part of the organic law of our Church. It leaves the matter as open as can well be required, while it secures that no strong Diocese shall set off an insignificant fraction of its territory and churches to be a feeble and sickly body, and provides on the other hand, that any part of an existing Diocese which seeks to become independent, shall give, in its number of clergy and self-sustaining parishes, some pledge that it has within itself the elements of life and growth. Western New York, when formed into a Diocese, had seventy-six clergymen. The Church in each new State, it must be remembered, is entitled already to erect itself into an independent Diocese, co-extensive with said State; and but six parishes and six presbyters are necessary to entitle such diocese to elect its own Bishop. Without the boundaries of States, having this small number

of parishes and presbyters, we must rely, of course, on Missionary and Provisional Bishops; and as our territory expands of late, even faster than our population, it is evident, that for some time to come, such Bishops, in common with some of our Diocesans, must labor over large tracts of country, and rely for support either on parishes which they hold as rectors, or on their brethren of older and richer Dioceses. There is here, brethren, a field for our liberality and fraternal co-operation which we shall never, I trust, overlook.

When we come to regulate the subdivision of older dioceses, we encounter questions which deserve thorough discussion, and which will be resolved in different ways, according to the view which we take of the Episcopal office, and of the functions proper to it in this country.

Small Dioceses.

In the early church, the jurisdiction of Bishops was naturally co-extensive with a principal city and its adjacent villages and territory. Its territorial extent, however, was often much greater than is commonly represented. The African Dioceses (according to Bingham) embraced on an average three or fourscore towns and villages, besides the principal city. Hippo, the Diocese of St. Augustine, was more than forty miles long, which, if estimated by the time required to traverse it, would be equivalent at present, in most of the old dioceses, to two hundred miles. Carthage is said to have had five hundred clergymen subject in the fourth century to the same Bishop, and Hooker adduces the authority of Chrysostom and Theophilus of Alexandria, to prove that "ample jurisdiction" was the rule rather than the exception.

But to my mind, a more weighty consideration is to be found in the great difference which may be observed between the position of a modern Bishop in a Reformed Communion, and that of the ancient Episcopate. The conception formed, under the Roman Empire, of almost every local authority, was naturally modelled after that which, to a Roman mind, was then the ideal of Executive power—a centralized monarchy. For a long time, Presbyters, instead of being Rectors of independent parishes, were mere assistants or curates of their Bishop, who was Pastor of the principal church in the Diocese. They were attached to the principal or parent church, and served the Bishop, both as his council of advice and as his subordinates in preaching and ministering the sacraments and in missionary labor throughout the surrounding villages and districts. I need hardly indicate the vast difference between such a Bishop and one invested with the supervision of an American Diocese, where Episcopalians form a small minority of those who profess and call themselves Christians, and where parishes and their Rectors have not only a certain independent existence, but are, in one respect, the fountains of our legislation, and indeed of all church authority.

Such a Diocesan Episcopacy, being the only one adapted to the habits and genius of our people, is the only one likely to gain a footing among American Protestants. A monarchical Episcopate which would transform each Bishop into an Autocrat, his Presbyters into drill-sergeants, and the people into spiritual serfs, is, among the children of the Reformation in this land, simply an impossibility. And we ought,

it seems to me, to thank God for it. A Bishop of the Protestant Episcopal Church in the United States, who is wise, will be as jealous of the rights of his Clergy and of their people as of his own. He will hold in highest estimation those of his administrative functions which are merely advisory and preventive, and will count it more pleasure and privilege to foresee, and by friendly private counsel, avert evil and promote good, than to exercise the lordliest rule over God's heritage.

But, if such are the functions of a Bishop—if, in his cure, each Presbyter has an independent authority and jurisdiction of his own, the labors that pertained to the Episcopal office, during the first five centuries, have been greatly abridged, and the sphere in which he applies them will admit, in the same proportion, of being geographically enlarged. If he is to strengthen the position and increase the proper influence of the Clergy, he should not be too much among their people, so as to be tempted to supersede them in their proper functions, or to open his ears too readily to the complaints of the discontented. While he will be easy of access, and have a ready "mind and will" for all kindly offices, he will avoid the familiarity that breeds contempt. He will put such an interval between his official visits that the anticipation of them will rouse the slumbering energies of the parish, inciting the Pastor to more than usual zeal and diligence in preaching, both publicly and from house to house, and animating the Laity to greater carefulness for the interests of the Church of God.

And, then, as to the support of the Episcopate:

If the efficiency of the office is to be greatly increased in the older States, it must be through arrangements which will leave to a Diocese full freedom to select the best man for its peculiar wants, and to a Bishop full opportunity to devote all his time and energies to the duties proper to his office. Neither of these conditions can be so well attained as when this support is furnished by the Diocese at large, as contradistinguished from any particular parish, on the one hand, and from private sources on the other. If it be a condition of his election that he hold the cure of a large and wealthy parish as the means of his support, then the exigencies or tastes of that parish, rather than the wants of the Diocese, will have to be consulted, not only in his selection, but also in the disposal of his time and strength. On the same principle, he should be the stipendiary of no one portion of his flock to the neglect or exclusion of the rest. If, on the other hand, he is to be sustained out of his own private property, not only will his sense of accountability to his Diocese be impaired, but the preference given to him over other candidates for the office, will run the chance of being governed by the very last consideration which ought to rule in a question touching so closely the dearest interests of Christ's Church. There is no danger that wealth shall not be held in sufficiently high estimation in this country, and in our branch of the Christian world. It will bode only evil if it shall ever come to be considered as a necessary qualification for the highest office and honors of a Diocese. Disqualification it surely ought not to be. But all the Church's ministers will, as it seems to me, best serve and most honor her when

they are examples and patterns of simplicity and frugality in all their habits; and such they can hardly be expected to be if they are preferred before others mainly on the ground of personal affluence.

These few suggestions may render it evident why the Bishops desired to engraft on the Constitution some security that, in the creation of new Dioceses, there should be at least the promise that they shall, at no distant day, be self-supporting as it respects both a certain number of parishes and the Episcopal office. In establishing parishes we consider this a wise provision. Can it be less wise in the formation of new Dioceses out of those now existing?

In our anxious desire to promote the growth and efficiency of our communion, we are apt to anticipate too much from some one untried expedient, instead of laboring to develop all its means of action. Among the fondest visions with which I contemplate the future is the hope that, should a few years more of active labor be vouchsafed to me, they may be subsidiary to a twofold, threefold, or even fourfold division of this Diocese. But a somewhat careful examination of the statistics of our American Church for twenty or thirty years past admonishes me not to expect from such a measure any great and sudden enlargement of our numbers or our capacity for usefulness. The only State in which this course has been taken does not exhibit during the last twenty years much greater collective growth by our Church, in the ratio of the growth of population, than has taken place during the same period in Pennsylvania. The new Diocese set off has enjoyed the active oversignt of a Bishop surpassed by few in qualities which illustrate

and recommend the Episcopal office, or give effect to Episcopal supervision; and yet, if we are to judge from the increase of the clergy, we should infer that its progress during the last twelve years had been behind that of a majority of eastern Dioceses. And when we compare the whole of New York with the whole of Virginia, or of Connecticut, where the policy of Assistant Bishops has prevailed, we find that when the rate at which population has increased is compared with the increase of our clergy, Virginia, from 1834 to 1854, made progress quite equal to that of New York. I refer to these facts neither to recommend the practice of unnecessarily multiplying Assistant Bishops, which I do not approve, nor to disparage the policy of dividing Dioceses, but to indicate that there are other causes, more powerful than a mere increase of the Episcopate, which affect the progress and prosperity of our Church. In some States, from the peculiar character of the immigrant population, or from the prevalence of emigration, or from the force of hereditary antipathies, that degree of advancement is impossible, even with the best appliances, which, elsewhere, is accomplished easily. In Pennsylvania, all these causes combine to cripple our exertions, and nothing can overcome them but the earnest co-operation of all orders of clergy and people. That an increase of Episcopal force is expedient and all but necessary, I have already avowed as my conviction; but experience proves that it does not necessarily produce a corresponding increase in the number and efficiency of the clergy, nor in the zeal and liberality of the laity.—More prayer for an unction from the Holy One—more strenuous effort to glorify

God and do good to all men as opportunity offers—more co-operation of laity and clergy in making aggressions on the kingdom of darkness and debasement immediately around them—more special preparation on the part of all, and especially on the part of the clergy for the peculiar work which devolves upon us in this age and land—here is the work which it most behooves us to do, and to do with our might.

To this work let us address ourselves with one mind and heart. The grand condition of all beneficent progress, when wrought out through human instruments, is a profound conviction, on the part of those instruments, of their past deficiencies, and a resolute determination, with God's blessing, to amend them. We may well be grateful to the Author of all good for what has been accomplished hitherto in His name, and for His glory. But other feelings than those of self-applause surely become us when we review the past; and if we hope for the fulness of the blessing of the Gospel, other emotions than those of self-confidence should possess our minds as we look forward to the future. If we have great openings and opportunities, so have we great difficulties and discouragements. He who can enable us to remove the one out of the way, if we assail them in a spirit of humble trust in Him, can easily change the other into mere embarrassments and failures, if we move onward in our own strength. May God then fill us more than ever with a sense of our immediate dependence on the succors of his grace. He who is over you in the Lord has little occasion to felicitate himself on the meekness or the trustfulness with which he has toiled at his work. He needs your prayers; he earnestly

asks that he may receive them; that for the next decennial period of that work, should he be spared to fulfil it, he may have a double portion of the wisdom, the zeal, and the self-renouncing faith which come only from above. The clergy, at such a time, may well ask wherein they can be more diligent, more wise in the use of every opportunity—more bold and warm-hearted, and yet more gentle in probing the consciences of all who hear them—more intent, in fine, on every good word and work. And the Laity—has not the time come when we of the Clergy should demand more of their aid in teaching the ignorant, in reclaiming the vicious, in giving personal relief and oversight to the necessitous? Has not the time come when we should admonish them, in all affection, but with all faithfulness—as we have never yet done—that the gold and the silver are the Lord's? And will they not incline their ears and hearts to the word of exhortation? God is crowning, with wonderful success, the enterprises and the industry of many of them. Should not thank-offerings be laid on his altar, bearing some proportion to the munificence of His unmerited gifts? Should we put our trust in uncertain riches when His providence alone can keep us in safety, or fill our hearts with contentment and gladness? God spared not His own Son when our souls were to be saved and our world redeemed. Should we pass by on the other side when multitudes lie weltering in sin and ignorance, and when a portion of our substance, given in season and with liberal hand, might cause many a scene of spiritual desolation to rejoice and blossom as the rose? "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but

it tendeth to poverty." O, that God would put it into the hearts of the Laity of this Diocese to resolve, in His strength, on great things for His honor; that, gathered frequently with their Pastors to implore an outpouring of the Divine presence and benediction, they might bring on another day of Pentecostal grace and Pentecostal bountifulness. If we would have God honor us with the gifts of His Spirit, we must honor him with the offerings of our liberality. We must give, too, as we have opportunity, not waiting till death shall deprive us of the ability to peril our means on the hazards of trade, or to lavish their yearly income on ostentatious self-gratification. May there be many among us of this mind. May ministers and people, looking to God, who alone can prosper the work of our hands, but who declares to those who devise liberal things, that by liberal things they shall stand—may Bishops, Clergy and people, in His strength and grace, go forth with brave and indomitable hearts to the work that is given them to do.

Wherefore consider with yourselves the end of the ministry towards the children of God, towards the Spouse and Body of Christ, and see that ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you for error in religion or viciousness of life.

THE CHRISTIAN BISHOP.

A SERMON.*

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. iv: 1, 2.

Four times does St. Paul appear before us in the New Testament in the act of counselling those whose office it is to minister in holy things—once in a farewell *charge* from his own lips to the Elders or Presbyters of the church which he had planted at Ephesus, and thrice in Letters or Epistles which he addressed to individuals. Of these Epistles, two were addressed to his own son in the faith, his dearly-beloved, his work-fellow, Timothy, whom he had besought to abide at Ephesus, that he might oversee both its pastors and people. The third was directed to Titus, whom, in like manner, the Apostle had left at Crete, that he might *ordain elders in every city, and set in order things that were wanting.* In the first of these charges, we learn what counsels and

* Preached at the consecration of Bishop Whitehouse, St. George's Church (N. Y.), Nov. 1851.

exhortations the clergy ought to receive from those who are over them in the Lord; and in the remainder, we are taught how even they may be addressed who are invested with the highest authority in Christ's Church. Happy they who, in attempting to copy such models, are enabled to catch a portion of the Apostle's own spirit—thrice happy they who can plead in fitting words, and with something of his own solemn and majestic pathos, the cause in which he gloried, and who can do it with the same inward witness that, in exhorting others, they are not condemning themselves.

The circumstances which surround us to-day, Brethren, how they stand contrasted with those that surrounded St. Paul when he indited the words of my text! He was then not only Paul the aged, he was Paul a prisoner of the Lord, *i. e.*, for the Lord's sake. Nor was he a prisoner only—he was a prisoner at Rome, where the machinations of the tyrant Nero had inflamed the people almost to madness in their hatred of Christians. After fighting the battles of the faith for thirty years in a spirit the most magnanimous and with results the most grateful, he finds himself now, in the evening of his days, closely imprisoned and almost forsaken. His Master's experience is become his own. Arraigned before the imperial tribunal, he stands alone. *At my first answer, no man stood with me, but all men forsook me.* Still later, when his toil-worn but unblenching hand traced these his last lines, *only Luke was with him. Demas had forsaken him, having loved the present world, and was departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia.* His hour

of martyrdom draws on. He is *now ready to be offered, and the time of his departure is at hand.*

Not quite eighteen hundred years have since passed by. The Church of Christ, then planted in a few cities and struggling for life against relentless persecution, now overspreads the fairest portions of the globe. Where civilization has done its best work; where industry is dispensing its richest rewards to the millions it employs; where laws are most equal and most equally administered; where science and letters, commerce and the arts, civility and charity most abound, there does the faith of the Crucified, in its purest forms, prevail. Here, too, in this far-off land,—unknown to the wisest of the sages and the most ambitious of the heroes who lived when Paul lived, on a continent where neither the sun of civilization nor the Sun of righteousness had then shone, —Christ is now owned. They who here profess and call themselves Christians, are numbered by tens of millions; and in their great commercial centre, with one eye on the Old World, and the other on the opening and ever-expanding new one, we meet to-day in Christ's name and in Christ's behalf. We come to set apart one, who, like Timothy and Titus, is to join with his ministry of the Word and Sacraments, that still more momentous ministry, which involves the power of ordination and the power of government. The fifty-fourth of those who, on this Western Hemisphere, have received a like commission from the same source and through the same channel, he is to exercise his apostleship in a distant Diocese, and in conjunction with one, who, like venerable Paul, feels that the time of his departure is at hand. As

far as Rome was from Ephesus, so far is the scene of this high solemnity from that in which our brother beloved is to labor, and laboring is to earn his reward. We have gathered here this morning to bid him God speed, and to join with our benedictions a few hasty words of counsel and admonition. Would that he were present,* whose heart yearns so warmly towards his future work-fellow, and who from the fulness of his watchful care and foresight, from the abundance of his love towards the flock, could speak in more fitting words. As it is, I can but strive to reproduce the counsels of St. Paul. Though dead, he yet speaketh; and our wisdom at a time like this, surely lies in teaching even as he taught. And since we can hardly fail to feel that, though bloodthirsty foes no longer track the Church; though Christians have risen from the place of a despised sect everywhere spoken against, to be the arbiters of the world's destiny; though smiles now greet the Rulers of the Christian fold as they take their official rounds, still we must feel that there are dangers impending—dangers to ourselves—dangers to those over whom we are placed as overseers. Let us, therefore, listen to the Apostle; let us imagine him present even here and now, while in his words and in the name of the Church he loved and served, we charge our brother, before God and our Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, to preach the Word; to be instant in season and out of season; to reprove, rebuke, exhort with all long suffering and doctrine.

Something we would say—*first, of the duties which*

* Bishop Chase, of Illinois.

devolve on the Episcopate always; and secondly, something of those which pertain to it more especially in our own time and land.

I. *Something of those duties which devolve on the Episcopate always.*

1. First among these in order, and second to none in real dignity and importance, is the duty of ministering in the Word and Sacraments. *Preach the Word*, says the Apostle; *be instant in season, out of season; reprove* [or repel false teachers], *rebuke* [evil livers], *exhort with all long suffering* [though they seem to heed thee not], *and with all doctrine** [as need shall require or occasion shall be given].

In no way is the Church of Christ more distinguished from that which went before it, in the order of divine appointment, than in the pre-eminence which it assigns to *teaching*. As in Pagan religions, the ministering priest was rarely, if ever, an instructor of the people, so in that which God himself established through Moses, rite and ceremony, sacrifice and oblation, were the main, and through a large part of its history, the sole care of those who bore the sacerdotal office. It was reserved for the Christian dispensation to recognize the paramount value of *truth* as an instrument in the Divine hand for awakening men from the death of sin to the life of righteousness, and for sealing them over to the obedience of faith. The dispensation of sacraments and ministrations of praise and prayer, became thenceforth joined with what, if we may judge from the precepts or the example of Christ and his Apostles, is now to be counted a yet

* Whitby's Paraphrase.

higher work. Do we go abroad as heralds of Christ's Gospel, and ministering servants of his Church? Is it not because we would comply with his last command to his disciples, and through them to all who bear his name — Go ye into all the world and *preach the Gospel to every creature:* and when, in obedience to this commission, we minister in the sanctuary, or go breaking the bread of life from house to house, or scatter the good seed among those who are in the highways and by-paths, neglected of men and forsaken of God—in each of these cases, by what means are we to commend ourselves to every man's conscience in the sight of God? Is it not, according to St. Paul, *by manifestation of the truth?* How are we to be unworthy instruments of salvation to them that believe? Is it not *by the foolishness of preaching?* How cause them to be born again—not of corruptible seed, but of incorruptible—is it not by the *Word of God?* How build them up and give them an inheritance among them that are sanctified? Is it not by the *Word of His grace?* Or, in fine, how enable them at last to come off conquerors and more than conquerors? Is it not through the *sword of the Spirit, which is the Word of God?* Sacraments—alms-deeds—devotions—these are great and blessed parts of our ministering service; but greater still is the office we sustain, when, as Ambassadors of God, we entreat men to become reconciled to Him; when, before saint and sinner, we unfold the infinite riches of His grace in Christ Jesus.

Brethren, let us thank our Master, that it is our privilege to serve in a *teaching church*—in one that bids us go before the people, not with sealed instruc-

tions, but with credentials, and a mission as open as day. Let us adore His wisdom and His goodness, too, that where we minister, we are bound to give attendance to reading—that we are not permitted to speak our own words, however they may be words of soberness and truth, till first we have recited, in the presence of all who hear us, two portions of inspired teaching—one from the Old Testament, the other from the New; that we are commended to the Bereans as a noble example, because they searched the Scriptures daily, that thus they might estimate the value and justness even of Apostolic teaching; and that we are emboldened to hope that, unworthy as we are of such a trust, it shall be ours to speak with saving effect even in demonstration of the spirit and of power to the souls of men, if we only speak the *truth* as it is in Christ.

Never, then, be this ordinance of reading and preaching God's Word neglected or disparaged. Especially now, when on every hand the intellect of men is assailed by natural truth, let the full radiance of that which is supernatural descend upon them. Now that books are so multiplied; now that schools make reading and thinking all but universal; now, when on every other subject, it is deemed praiseworthy that we are ready to give a reason for our convictions, and a warrant for our hopes;—is this, brethren, a time, when we who serve at His Altar who is the Light that would enlighten every man that cometh into the world,—is this a time when it becomes us, or is safe for our cause, to require of men that they forego their reason; that they receive dogmas which relate to their highest and most enduring welfare, merely on our

authority, or in deference to our wishes? Modesty and ingenuous self-distrust, we are always to cultivate ourselves, we are always and earnestly to enjoin on others; but the right and duty of considering well the grounds of our faith, are points not less sacred and important. It is a right which we can never waive; it is a duty which we can never cast behind us without being recreant to the first principles of our Reformed Faith, without proving ourselves unworthy heirs of that glorious inheritance which our fathers bought even with their blood.

2. Again: *The teachings of a Christian Bishop should always be enforced by his life and example.* The ark of God is rarely in such danger, as when unworthy hands are stretched forth to uphold it. Men are not often so tempted to distrust Christianity and renounce its control, as when those among its officers who are foremost in dignity, are foremost also in pride and worldliness of temper. When, on the other hand, like St. Paul, we can call all men to witness that we are pure from their blood; that we have kept back nothing that was profitable for them, but have taught them publicly and from house to house; when we can challenge their testimony to our disinterested and self-sacrificing zeal—that we have coveted no man's silver, or gold, or apparel;—that our own hands have ministered to our necessities, and to them that were with us; and that thus we have recommended to them by our example, the words of the Lord Jesus, how he said, "it is more blessed to give than to receive,"—he who thus follows Paul, even as Paul followed Christ, will win a sublime power over the hearts and consciences of men. Hence the solemnity and ur-

gency with which the Apostle presses this duty upon Timothy and Titus. To him who presided over the church of the Ephesians, he says: "Be thou an example of the believers in word, in conversation, in charity, in spirit (or spirituality), in faith, in purity. Thou, O man of God, flee these things, i. e., covetousness; follow after righteousness, godliness, faith, love, patience, meekness—fight the good fight of faith, lay hold on eternal life." To him whom he had left in Crete, he says: "Show thyself in all things a pattern of good works, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Still more explicitly (though indirectly), does St. Paul enjoin on Bishops this duty of being ensamples to the flock, when he describes on whom alone they should lay hands; when he sketches that ideal towards which every candidate for Holy Orders, and every minister, even of the lowest grade, should aspire. Is it of Deacons that the Apostle writes—he declares (and if of them, how much more of Bishops), that they should *not be covetous; not greedy of filthy lucre; not given to much wine; not double-tongued.* Would he represent what they should be, he says, Deacons *must be blameless;* and if Deacons, how much more they who sustain the highest place in the Sacred Hierarchy? Deacons, again, *must be grave; must rule their children and their own houses well; must hold the mystery of the faith in a good conscience.*—And so of Elders, or, as in the language of our day and Church, we should term them, *Presbyters.* They are to be no brawlers; how much less those who are over them in the Lord? They are *not*

to be greedy of gain; they are *not to be given to wine;* they are *not to be accused of riot; not unruly; no novices; not self-willed; not soon angry.* On the other hand, what in St. Paul's estimation should Presbyters strive to be in all godly conversation? They, and since the inferior orders subsist in the superior, Bishops must be under at least equal obligations: they must be *vigilant; sober; patient; just; holy; temperate; blameless; lovers of hospitality; lovers of good men—ruling well their own houses; apt to teach—having a good report of them that are without.*

Sad will it be for the Church, when these moral qualifications are not exacted of our ministry more stringently than we exact even talent or learning; and still more sad and ominous of ill, will be the day, when it shall be thought that our appointed rulers and constituted heads are not under an obligation to cultivate such virtues—more solemn and more binding than any which can rest on Presbyters or Deacons. "It cannot be denied," says Lord Bacon, when writing of the *Controversies of the Church*, "but that the imperfections in the conversation and government of those who have chief place in the Church, have ever been principal causes and motives of schisms and divisions. For whilst the Bishops and governors of the Church continue full of knowledge and good works; whilst they feed the flock indeed; whilst they deal with secular states in all liberty and resolution, according to the majesty of their calling and the precious care of souls imposed upon them, so long the Church is situated as it were upon a hill—no man maketh question of it, or seeketh to depart from

it; but when these virtues in the fathers and leaders of the Church have lost their light, and that they wax worldly, lovers of themselves and pleasers of men, then men begin to grope for the Church as in the dark. They are in doubt whether they are successors of the Apostles or of the Pharisees. Yea, however they sit in Moses' seat, they can never speak as having authority, because they have lost their reputation in the consciences of men by declining their steps from the way which they trace out to others, so as men had need continually have sounding in their ears this same 'go not out,' so ready are they to depart from the Church upon every voice; and therefore it is truly noted by one, who did write as a natural man, that the humility of the friars did for a great time maintain and bear out the irreligion of Bishops and Prelates."

3. Thus far, we have spoken of duties which pertain both to Presbyters and Bishops, but which devolve on the latter with greater weight of obligation, inasmuch as they are charged with more of dignity and authority. I come now to say one word of duties which are peculiar to the Episcopate, and which the Apostle designates in language like this: *Commit that which thou hast heard to faithful men, who shall be able to teach others also. Lay hands suddenly on no man, lest thou be partaker of other men's sins. Charge them,* i. e. Elders, *that they teach no other doctrine, nor give heed to fables and endless genealogies and contentions and strivings about the law; for they are unprofitable and vain. Against an elder, receive not an accusation but before two or three witnesses. Them that sin, rebuke before all, that others*

may fear; not referring one before the other, doing nothing by partiality. Count them worthy of double honor who rule well, especially they who labor in word and doctrine. These passages recognize all the duties which are peculiar to the Episcopal office,—the power of ordination in respect to the clergy, and powers of discipline and supervision in respect to both clergy and people.

In proportion as the welfare of the Church depends on the number and qualifications of its clergy, in the same proportion does the training of candidates for the ministry, their consecration to the sacred office, and their subsequent direction, become one of the most momentous of a Bishop's duties. This duty, enjoined by Scripture, is still more circumstantially defined in ancient canons and in the legislation of our own and our mother Church. And never, my friends, was the duty more urgent than now. The restless activity which now possesses the minds of men, the celerity with which public opinion forms itself, and the unexampled power with which it acts in every scene and relation of life, require that ministers of the sanctuary should be multiplied, and that they should be men of robust minds and unspotted virtue. In our own land, the amazing progress of our native population; the vast influx of those reared under other institutions; the constant expansion of our enterprise and industry; the ever growing extent of our territory, make this demand yet more pressing and imperative. What must befall the faith and order of a Church, which has no ministry able to cope with the emergencies of our position, and how can such a ministry be hoped for, unless the Bishops

and Fathers of the Church are bent through prayers and pains in Christ upon obtaining it? Do we not suffer greatly for want of more laborers to reap fields, whitening to the harvest? Do we not suffer still more for want of laborers who can endure hardness—who combine the requisite force and fortitude with prudence; with sagacity; with humble faith in God? Oh, then, for prayers to the Lord of the harvest, that He would send forth laborers into His harvest! Oh, for diligence and discrimination on the part of pastors, in seeking out and inclining towards the ministry, those whom nature and grace seem to have rendered meet for it. And, oh, that we who have been charged with the duty of "ordaining, sending, or laying hands upon others," might be stirred up to greater diligence in so momentous a work! "We are not only watchmen," says another, "to watch over the flock, but likewise over the watchmen themselves. We keep the door of the sanctuary, and will have much to answer for, if through our remissness or feeble easiness—if by trusting the examination of those we ordain to others, and yielding to intercession and importunity, we bring any into the service of the Church who are not duly qualified for it. In this, we must harden ourselves and become inexorable, if we will not partake in other men's sins, and in the mischiefs that these may bring upon the Church. It is a false pity, and a cruel compassion, if we suffer any considerations to prevail upon us in this matter, but those which the Gospel directs. The longer that we know them before we ordain them; the more that we sift them; and the greater variety of trials through which we may make them pass, we do, thereby, both secure the quiet of our own consciences

the more, as well as the dignity of holy things, and the true interest of religion and the Church: for these two interests must never be separated; and they are but one and the same in themselves; and what God has joined together, we must never set asunder.

"We must be setting constantly before our clergy their obligations to the several parts of their duty; we must lay these upon them when we institute or collate them to churches in the solemnest manner, and with the weightiest words we can find. We must then lay the importance of the care of souls before them, and adjure them, as they will answer to God in the great day, in which we must appear to witness against them, that they will seriously consider and observe their ordination vows, and that they will apply themselves wholly to that one thing. We must keep an eye upon them continually, and be applying reproofs, exhortations, and encouragements, as occasion offers; we must enter into all their concerns, and espouse every interest of that part of the Church that is assigned to their care; we must see them as oft as we can, and encourage them to come frequently to us, and must live in all things with them as a father with his children. And that everything we say to stir them up to their duty may have its due weight, we must take care so to order ourselves, that they may evidently see that we are careful to do our own. We must enter into all the parts of the worship of God with them; not thinking ourselves too good for any piece of service that may be done; visiting the sick, admitting poor and indigent persons, or such as are troubled in mind, to come to us; preaching oft, catechizing, and confirming frequently; and living in

all things like men that study to fulfil their ministry, and to do the work of evangelists.*

* "There has been of late an opinion much favored by some great men in our Church, that the *Bishop is the sole pastor of his diocese;* that the care of all the souls is singly in him, and that all the incumbents in churches are only his curates in the different parts of his parish (which was the ancient designation of his diocese). I know there are a great many passages brought from antiquity to favor this: I will not enter into the question —No! not so far as to give my own opinion of it. This is certain, that such as are persuaded of it, ought thereby to consider themselves as under very great and strict obligations to constant labor and diligence; otherwise it will be thought that they only favor this opinion because it increases their authority, without considering that necessary consequence that follows upon it.

"But I will go no further upon this subject at this time; having said so much only that I may not fall under that heavy censure of our Saviour's with relation to the Scribes and Pharisees, that they did bind heavy burdens and grievous to be borne, upon others; and laid them upon men's shoulders, when they themselves would not move them with one of their fingers. I must leave the whole matter with my readers. I have now laid together with great simplicity, what has been the chief subject of my thoughts for above thirty years. I was formed to them by a Bishop* that had the greatest elevation of soul; the largest compass of knowledge; the most mortified and most heavenly disposition, that I ever yet saw in mortal; that had the greatest parts, as well as virtues, with the perfectest humility, that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture, and such a majesty of thought and language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt into tears before him; and of whom I can say with great truth, that in a free and frequent conversation with him, for above two-and-twenty years, I never knew him say an idle word (that had not a direct tendency to edification); and I never once saw him

* Archbishop Leighton.

II. We have thus spoken of duties which pertain to the office of a Bishop, everywhere and through all time. I come now, to speak of those which seem to be imposed by the condition in which we are placed by the providence of God in this country. Time will not permit me to enlarge upon this topic as I would; but there are four qualities, which ought, as it seems to me, to distinguish our clergy of every grade, but which they ought to possess in a pre-eminent degree, who are overseers of the flock.

The first of these, is *earnestness of mind*. If ever there was an age, or a land, where the Christian Church needed not drones, but workers,—not idle dreamers, but stern and enthusiastic doers of the word, it is surely here and now. Inquiry—action—progress, are the watchwords of our day. What revolutions have not the last fifty years achieved in the science, the philosophy, the material condition of all Christian and civilized nations? What vicissitudes still more stupendous and eventful, have not transpired in the social and political condition of those who dwell on this newly-found continent? Everywhere around us, the human mind is astir. Opinions, the most conflicting, ferment and strive for mastery. Questions long thought to be settled are re-opened,

in any other temper, but that which I wished to be in, in the last minutes of my life. For that pattern which I saw in him, and for that conversation which I had with him, I know how much I have to answer to God; and though my reflecting on that which I knew in him, gives me just cause of being deeply humbled in myself, and before God; yet I feel no more sensible pleasure in anything, than in going over in my thoughts all that I saw and observed in him."*

* Burnett's Pastoral Care.

and debated with intense eagerness. Freest scope is afforded for discussion and action in every sphere, and all under the influence of hopes and anticipations more brilliant and aspiring, than have moved the world for ages. The time seems now to have come, when the honors of the world wait upon the workers of the world—upon those who are indeed workers; who tax their noblest powers to reach the truth and to apprehend aright their duty, and who then summon all their energies to "fulfil the same."

Who can look over the present and the impending future of this continent, and not feel at his heart the spirit-stirring call to rise and show himself a man? Who can look at the clear mission of our own Church, and not own that the next twenty years are to decide its position and its influence, for generations to come —especially its position amidst the valleys and prairies of the West? And even here, in our Atlantic States, has she not a momentous duty assigned to her? Through literature, she is to leaven many a leading mind. Through her ministrations, she is to form many an individual and family of wealth and refinement, to the service of error, or to the honor and obedience of the truth. She is to leave educated and cultivated multitudes in the slumbers of a torpid dreamy faith, or she is to rouse them to do valiantly for God. She is to teach the rich their fearful obligation to God's poor, and to the Gospel of Christ, and to every good word and work; or she is to consign them over to a still more insane and reckless pursuit of the world's baubles. She is to put on her robes of mercy, and go forth to the outcast multitudes, who, even here, in this Christian city, are

living as much without God, and as far estranged from Sabbath and sanctuary, as though they dwelt in Pagan darkness; or she is to take to her soul the flattering unction, that she was not sent forth to preach the Gospel to every creature, but only in ears polite, to audiences on cushioned seats, in gorgeous temples, beneath imposing spectacles of art. Brethren, look forth over the hundreds of thousands of immortal beings who are around you, who are hastening to the bar of God; hastening to make report to Him, who is their Lord and our Lord; not of themselves alone, but of us too, and think for how many of them no Sabbath sun arises, no house of prayer is opened. Think of the immigrants, who each week touch for the first time your shores, with no man to care for their souls, with little but the sense of utter loneliness, and the fear lest they perish for lack of food. Think who it is that compose our Christian congregations. Women and children are there! But where are the men? Where are those who guide the commerce and ply the trades, and practise the liberal professions, and move and control the great heart of this community? How small a proportion of our young men—those who even now wield a vast influence, and who, a few years hence, are to direct the most momentous of your material and social interests, are gathered on the Lord's day to hear the teachings of the Lord's house! And then, when we come within that house, what do we find? Is it elevation of faith, such as becomes those who call themselves Christians? Is it sublime abstraction from the cares and perplexities of life? Is it a simple, whole-hearted purpose to do all the will of God, and

have within us the mind of Christ? Is it a devotion that ascends from hearts full of love for all goodness, and righteousness, and truth?—which breathes alike glory to God in the highest, and good will towards all conditions and estates of men? Know we not, Brethren, that churches may rise; that splendid ornaments may deck their walls or chancels; that sea and land may be compassed to make one proselyte; that multitudes may crowd towards the sacred mysteries of our religion; that at the impulse of mere earth-born zeal, ease and property may be sacrificed, and even our bodies given to be burned, and yet true charity be so wanting that all shall be as sounding brass, and as tinkling cymbals?

Here, then, is the state of things by which we are all surrounded; and who will not say that it calls for earnest and heroic treatment? We want not the fitful fires which flash up with a momentary zeal. We need the steady, high-hearted enthusiasm which can breast itself against neglect or scorn; which can brook long delays, and stand undismayed, even though the people rage, or the kings of the earth imagine a vain thing. We need the fervor and constancy of soul, which can be sustained by nothing but a simple trust in God, and a simple looking towards the recompense of our final reward. It must have root in prayer. It must be fed by manly and persevering studies. It must gather power by wrestling with the perverseness of men, and the obstructions of nature and Providence. "It must be no fugitive and cloistered virtue* unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race, when

* Milton.

that immortal garland is to be run for, not without dust and heat." "In this theatre of man's life," says Bacon, "it is reserved only for God and angels to be lookers on." It is our part, not to say, "Be ye warmed, and be ye filled," while we "give them not those things which are needful." It is ours to do our diligence to give to all who need, whether their lack be of meat that perishes, or of that which endureth; whether it have respect to disease of body, or to plague-spot upon the heart; whether it be knowledge that lights our pathway through life, or that which gilds with the sunshine of a blessed hope our last departing hour. Oh, then, for Pastors and Bishops of the flock who shall be instant in season and out of season; who, with all long-suffering, and yet with all authority, shall reprove, rebuke, exhort; who shall do this, to use the words of Chrysostom, "not only when they are in the church, but also in their house; not only in times of peace and safety, but also when they are in prison; not only when in time of health, but even when they are about to die."

2. But if earnest, so also they should be *sober-minded*. In whatever proportion activity becomes intense and general, in the same proportion it needs to be thoughtful and forecasting. If we would have our earnestness tell for the welfare of mankind, and the lasting honor of the Church, we must surely not forget that there is but a step between true earnestness and the aberrations of a morbid enthusiasm, or the fires of a senseless fanaticism. When imagination and passion are greatly exalted, then men are always in danger of misconceiving the true ends of effort, and still more in danger of overlooking its ap-

propriate means and conditions. It is with difficulty they can then wait on the tardy movements of Providence, or press calmly on, cheered by no shouts of applause, exasperated by no cries of opposition. It is at such seasons that expedients abound in the religious as in the active world, which *must be spurious*, because they are easy and compendious; which must be unpleasing to God, because, in derogation of all his plans, they would buy us blessings without the appointed price. Patience, prayer, and humble constant effort, Brethren, are the conditions without which no great or lasting good can be achieved for ourselves or for others. If to them we add the wisdom that foresees, and the prudence that provides for every emergency; if reason, self-possessed and looking before and after with large discourse, hold the helm; if conscience, clear-eyed and serene in her sovereignty, preside over the way; if imagination is invoked only to raise the actual into a fairer and more benignant ideal, and the heart, inflamed with generous desire, urge us to bring that ideal down to men's business and bosoms, that it may gradually mould them to its own shape—that so our hearths may reflect a holier charity, and our neighborhoods be filled with more of peace and good will, and our land abound yet more and more with all righteousness and truth;—in such case, need I say, that action, the most earnest and fervid, will be fraught with blessing. To all, then, we would, in this age and country, address the counsel given by the great English moralist:

"Pour forth thy fervors for a healthful mind,
Obedient passions and a will resigned;

For love which scarce collective man can fill;
For patience sovereign o'er transmuted ill;
For faith, that panting for a happier seat,
Counts death kind nature's signal for retreat,
These goods for man, the laws of Heaven ordain;
These goods he grants who grants the power to gain.
With these, celestial Wisdom calms the mind,
And makes the happiness she does not find."

But if this soberness of mind be needed by all, yet more is it needed by those who have the care and oversight of Christ's flock. Everything around them calls for wisdom and circumspection—for the calm spirit of Him who made it his meat and drink to do his Father's will, but who vented his burning zeal in no transports of excitement. We stand between the past with its mournful but instructive vicissitudes, and the future which seems big with unknown and eventful revolutions. We behold the world bent on change, and intoxicated with visions of a day which shall be brighter and better than any that has passed. We see the Church of our fatherland convulsed even to its centre, through the struggle of principles which *must* learn to dwell together and be at peace, unless the world is to be given over on the one side to the wildest anarchy, or on the other, to the most unmitigated despotism and superstition. The same awful and momentous conflict, we see waging throughout the states of Europe, and not a stranger in our own.

And when, in the attempt to meet our duty, we summon the Church to gird herself for some glorious work of piety or benevolence, what opposing tastes and tendencies do we not encounter! What contradictory theories! On the one hand, what professed scorn for all that characterizes the present, and what

undistinguishing reverence for the usages and doctrines of the past! On the other hand, what blind submission to the spirit of the age, and what profound faith in that which styles itself the destiny of our Republic! Here, a theory of education which would denounce all change in the methods or instruments of culture, and there a theory which would explode the well-tried systems of our predecessors, and put out boldly without chart or compass on the sea of experiment. Here, a scheme of pastoral care and religious training, which rests its whole hope on the renewal of catechetical instruction, or on the practical recognition of the sacraments as the all but exclusive means of grace; there a scheme which holds as stale and unprofitable every method of spiritual culture, which does not begin and end with dogmatic teaching, or with the machinery of associated effort. Here, principles for the regulation of Christian beneficence which would merge all consideration of means in one agonizing effort to reach the end; there, principles which condemn all charity that presumes to scrutinize some of the sorest ills that flesh is heir to, which will tolerate nothing that can move deeply the sensibilities or disturb the interests of classes, and which is almost tempted to maintain that whatever is, is right.

Surely, he needs sobriety of mind who would himself steer, or who would conduct those who have a right to claim guidance at his hands, through such a sea of storms and quicksands; who would hold fast all that is good in the past, and yet be thankful for every boon which the present can bestow; who cannot vote as obsolete the wisdom of the ancients, nor as impertinent the discoveries of the moderns; who

does not think that the education of the child, nor the moral and spiritual improvement of the man, nor the advancement of society in happiness and virtue, is to be secured by any mere *systems*, however just or comprehensive; whose faith rests at once on the good providence of God, and on the unfailing well-spring of intelligent conscientious activity, which the Creator has planted deep in each human soul; and who holds that the grand desideratum, in all these spheres of Christian beneficence, is that the *rock in the wilderness*,—the torpid intellect; the yet unawakened, undeveloped heart; the uneducated conscience, be so struck by a skilful and faithful hand, and by God's grace, that the streams of voluntary self-directed effort shall break forth, and what before was desert, shall begin to bloom and blossom with a freshness and beauty of its own creation. It is not what we do for the child, or for the man, that is to bless them permanently and effectually; it is rather what we move and assist them to do for themselves.

3. But I hasten to another point. As they who are charged with the highest authority in the Church should be earnest, and yet sober men, so in the third place, they should be men of *large minds*. They should be large-minded in respect to things secular, as well as in respect to those which are sacred. They should, for instance, be able to discern, and not unwilling to appreciate, the part which other agencies, besides those of the Church, are bearing in the great work of forming a nation's mind and heart. Science —Philosophy—Letters—here are powers in the movements of our age, and they are powers which ought to be actively engaged in the service of Christ and

his Gospel. To recognize in each, then, as it now manifests itself, its proper merits and defects; to accept from each, gladly and thankfully, whatever help it can afford in moving our race forward towards a higher state, and to war boldly yet discreetly against whatever, in each, arrays itself against the integrity of the faith or the welfare of society—this, surely, is the duty of all who would be wise in winning souls.

Do we look, then, towards *Science?* This claims to be the interpreter of that great Book in which God has drawn clear traces of his eternal power and majesty; in which he has engraven memorials of the physical history of our globe, and on every page of which the devout and thoughtful mind can find fresh occasion for gratitude and adoration. It is a book whose scroll is yet but partially unrolled, and in which many characters are found that no human sagacity has been able to decipher. We may not wonder then, if its students, like those who pore over another and a holier volume, sometimes mistake as divine their own crude or presumptuous conjectures. The teachings of that Book, when once they come to be read aright, will be found to blend harmoniously with the real teachings of the Book of grace, and all will tell of the moral as well as natural perfections of a personal God; of One who is the same yesterday, to-day, and forever; who is glorious in his holiness, and yet a Father, full of compassion to the children of men. To Science, we owe unmeasured and immeasurable thanks, for the material and moral blessings which it has shed on mankind through its alliance with industry. To Science we owe gratitude also, because it is gradually training us to juster notions of criticism and

interpretation in respect to the Bible. But we must guard against its tendency to divorce itself from a simple faith in God. We must watch lest a base counterfeit (Science falsely so called) intrude into its seat; and we must be suspicious of all its oracles, when they so set forth *laws* as to obscure our perception of the great *Lawmaker;* when they so expound the material mechanism of the universe as to dispense with the providence of God, or treat as fabulous the notion of miraculous intervention.

Do we look, again, towards *Philosophy?* If we see much in its present state to regret, the Christian minister may find in it also much to commend. Compared with its condition fifty years since, it is more spiritual and more comprehensive. It discerns more clearly the existence and supremacy of that in man which is immaterial, self-conscious, self-determined; it recognizes more decidedly and cordially the interior moral force which is the glory of our nature, and treats us less as if we were the unresisting recipients, or the mere aggregate results of outward forces. It has extended its researches to every part of our nature. It has ascended from the seen to the unseen world of truths and ideas. It has descended again to the mysterious links that unite together so closely our bodies and our souls. It has inquired how matter is working with mind in the development of our highest and holiest powers, and it has urged the necessity of reaching continually towards notions of the Eternal and Absolute—notions, which, though they sometimes resolve themselves into pantheistic conceptions, are still preparatory to a juster theism than was commonly accepted among the wits and philosophers of the last age.

These are grounds for thankfulness; but there are others, alas! which can occasion only grief and alarm. It is not to be doubted that a subtle skepticism has been engendered by these studies now—as will always be the case, when they are not pursued in the fear of God, and are not continually submitted to searching practical tests. This skepticism spares neither the records of Revelation nor the conclusions of Natural Theology; and whether it take the form of a positive or of a high metaphysical philosophy, it is destined, no doubt, to make frightful havoc among many gifted but misguided minds. The disease is deplorable; but he needs a skilful and a tender hand, who would eradicate it; and great will be the debt—incalculable the blessing, which they will confer on Christendom, who shall qualify themselves to deal with it in all its disguises, and who shall conduct its blinded, but often sincere votaries, to the rock of a childlike Christian faith.

In fine, do we turn to our *Literature?* It is wielding a mighty power alike over the many and over the few. It penetrates everywhere, under the guidance of the press, and of popular education; and it speaks with a directness and force which have rarely been surpassed. It deals too with the most momentous social and political problems, and discusses them often with a reckless and ignorant audacity. Let us at the same time acknowledge that, in its better forms, it breathes a spirit of more genial humanity, and manifests a truer reverence for the moral and spiritual capabilities of our race than it once did. Even its poetry and fiction now plead for social amelioration. Its daily labors send light into the dark places of

crime and immorality, and it causes its voice to be heard as it cries aloud in behalf of the poor and down-trodden. Would that we could see in it a due appreciation of the origin and causes of those ills under which mankind still groan. Would that it dealt more wisely and anxiously with the reconstruction of institutions on which it draws a displeasure that may prove simply destructive; that it probed with searching hand the great spiritual disease that affects our whole race; and that it saw with earnest heart and taught with impressive power, the utter insufficiency of all social palliatives and all political reforms, which do not include as their ground and ultimate aim, repentance towards God and faith in our Lord Jesus Christ.

Be it ours, Brethren, as God may give us strength, to supply this great and essential defect. For all that Literature is doing to subserve human progress, let us be thankful. Let us emulate the comprehensive and severe scrutiny with which it explores the hardships that press on those who are not blessed with property or education; and let us resolve that it shall not be our fault if the light and consolations of the Gospel do not find entrance where the press thus leads the way. We are ambassadors of Him who, when full of the Holy Ghost, went forth to encounter Satan and triumphed over him gloriously. We are His ambassadors who, returning from that memorable victory, went down, as we are told, *in the spirit* into Galilee, and, entering into a synagogue, selected for comment this passage: "The spirit of the Lord is upon me, BECAUSE he hath anointed me to preach good tidings unto the poor; to proclaim

liberty to the captive, and the opening of the prison doors unto them that are bound." Where the anointing of the spirit is, in its proper life and energy, there, Brethren beloved, will ministrations to the poor and afflicted of this world be reckoned among the highest of honors as well as duties.

And if we are to deal in this enlarged spirit with other studies, how much more with our own. *Theology* is now vibrating between the past and present—between theories which would abnegate the sense of personal responsibility and the right of private judgment, and theories which put the intuitions or reasonings of the individual not only before the authority of the Church, but even before the letter and plain sense of Scripture. Between these opposite and distant errors, lies a vast variety of opinions, which in an active and earnest age must all conduce, somewhat, to strife. Does it not become the fathers of the Church, however, while they hold fast the doctrine which is according to godliness, while they cling to all that seems accordant with Scripture and time-hallowed usage, still to do it with such meekness and moderation, that they shall lead others to imitate their example? A large-minded theologian cannot look on the limitation of human faculties and on their extreme fallibility, without perceiving that in religion, as elsewhere, diversities of opinion are unavoidable, and he will feel that the discussion of such diversities is neither to be prevented nor condemned. He will see that controversies which, in times of persecution, respect the very existence of the faith, will in more peaceful days turn on the interpretation of it, and he will hope that their blasts may contribute to sift and

winnow men's opinions. He will always distinguish, however, mere strifes about words, from those which involve great and sacred principles, and he will be as impatient of the one as he is tolerant towards the other. He will be anxious that all Christians act on the Apostolic maxim, *be swift to hear, slow to speak* —inasmuch as readiness to listen, and indisposition to reply, will often serve of themselves to close the most angry debates. He will, above all, desire that all parties be *slow to wrath;* that each disputant suppress its first risings in his own breast, and carefully shun whatever in word or deed would be likely to arouse it in others; that, while he contends earnestly for the faith, it shall never be with bitter invective nor with licentious wit. On his own part, and on the part of those with whom he acts, he will be ready to amend whatever is justly obnoxious to censure, and when he sees in others that which he cannot but condemn, he will beware lest his aversion carry him to some opposite and not less pernicious extreme. He will strive to discover that residuum of good which can generally be found in the most erroneous opinions, and he will use this as a means for winning them back to a more excellent way. And, finally, when they who have erred and gone astray, whether in doctrine or practice, shall appear to relent, he will welcome the first sign of misgiving, and will hasten forth to meet the returning prodigal —imposing no humiliating conditions, nor exacting that in form which may cheerfully be yielded in substance. Are these, Brethren, principles which commend themselves at once to our reason and our hearts? Is their soothing influence needed

greatly among us at this time? Be it ours, then, to contribute, as we may, to their diffusion. Be it ours to cultivate in our own minds, and to impress on others, larger views of theology as a science, and juster conceptions of the constitution and economy of the mind of man. Let us not indulge the thought that true unity is inconsistent with all differences of opinion and all diversities of practice; and above all, let us have done with the unjust and ungenerous supposition, that he only dissents from our views who is weak in understanding or wicked at heart.

4. In the fourth and last place, we need Bishops who have *large hearts*—expansive and active sympathies. Manifold causes are now at work to bring us into closer relations with those of our own kind throughout the world. The moral and physical condition of all sorts of men is opening more and more to view, and we are pressed importunately to consider their claims, especially, who are poor or degraded. Philanthropy is busy; and though not always wise in counsel, nor lowly of spirit, nor reverent of right, she still warms with a generous wish to ameliorate the condition of mankind. Ancient and powerful kingdoms, too, exhibit portentous signs of impending revolution, which prove that there is evil abroad—evil in that against which the many so war—evil too in the temper and means with which the warfare is waged. At such a time, the Church is false to herself and to her most sacred trust, if she does not show that she is alive to the claims and interests of all. The interests of education; the interests of labor; the rights and interests of property; liberty for the oppressed; elevation for those cast down; spiritual

regeneration for all men,—none of these should be forgotten or treated lightly. The rich should not be abandoned as hopeless, nor should the poor be sent for sympathy and guidance to those who fear not God nor regard man. If it be the reproach of too many efforts to raise the fallen and emancipate the imprisoned, that they are allied with infidelity, let that reproach be regarded as one that belongs, in some degree at least, to those whose part it is to see that the lost and despairing never are given over to the tender mercies of the wicked. Christianity is a religion of love and goods works—a gospel of promise, above all, to the suffering and sorrowing. For the just rights of all, she enjoins the most sacred respect. In behalf of established authority, she claims obedience; but her eye of compassion seeks not out first Scribes and Pharisees and principal men. She goes on her errands of pity and saving grace where sorrow dwells—she goes not merely to dispense alms, not merely to indulge the luxury of commiseration, or to make parade of sympathy—she goes even to those most abject and lost, hoping all things, enduring all things, believing all things, and she is never wanting, at fitting times, in fitting efforts:—

> Were we as rich in charity of deeds
> As gold—what rock would bloom not with the seed?
> We give our alms, and cry, "What can we more?"
> One hour of time were worth a load of gold!
> Give to the ignorant our own wisdom!—give
> Sorrow our comfort! lend to those who live
> In crime, the counsels of our virtue!—share
> With souls our souls, and Satan shall despair!
> Alas! what converts one man who would take
> The cross and staff, and house with Guilt, could make.

A counsellor of a great kingdom in Europe, charged with the superintendence of its public instruction, *of Education for the People*, thus expresses the inspiring guiding idea under which he worked. "I promised God," says he, "that I would look upon every Prussian peasant child as a being who could complain of me before God if I did not provide for him the best education as a man and a Christian, which it was possible for me to provide." Noble purpose! and is it not one that it well becomes each one of us to form, who would glorify God by improving man's estate? He who goes forth to guide and rule the flock of Christ, should he not say, "I will hold myself accountable for all of sorrow and evil which I am not honestly and heartily endeavoring to remove; my duty is bounded only by my ability?"

Is irreligion rife throughout the land? Then let me count myself irresponsible only when, in person and through the voice and efforts of all whom I can inspire by my example, or move by my remonstrance, I have labored to the utmost, that God's ways may be honored, and his saving health known and accepted by all.

Is there crime in our highways, and even in our homes? Is there dark depravity and sensuality in our lanes and alleys? Let me never protest, in respect to it, my innocence before Heaven, until I have done all that in me lies, to educate and humanize the young, to reclaim the mature in age, and to shut off all the parent sources of this iniquity.

Does pauperism in squalid form and garb stalk around us, pressing upon our industry, and eating as doth a canker into the heart of the body politic? Let

me as a Christian minister, and above all, as a Christian Bishop, claim not to be guiltless in regard to that stain upon our civilization, until I have labored, to the utmost, to prevent it on the one hand, and to relieve it on the other.

Are there social usages which still prove, as they always have proved, abounding sources of immorality and crime? Let me not hold myself acquitted before God, unless I have done, by precept and example, all that I might have done, to protest against their continuance.

Is there idolatry of wealth and pageantry—senseless servitude to the tyrannical fashions of the day? Let me not hold myself innocent, unless I have steadily and urgently recommended a nobler service; unless I have been myself a model of simplicity and frugality.

In one word, let me resolve like Dinter, that I will regard every human being, old and young, gentle and simple, who may be reached and benefited by my prayers and exertions, as one who can complain of me before God, if I have not done him good at every opportunity and by every means.

My dear Brother—I now bid you welcome to the office with which you are to be clothed. It has toils and trials. Nowhere in this country, and least of all in the region where you will minister, is it without weighty and sometimes depressing cares. But it is not without its solace and supports. For the faithful incumbent, it has even here and now its abundant recompense. The sweet consciousness that you live not for yourself alone; the animating thought that you are helping on your Master's yet unfinished

work; the ennobling assurance that you are encompassed by a cloud of unseen witnesses, who have trod the same path and are now with God, but who still bend with sympathy over your steps; the solemn yet consoling reflection that His eye who waits even yet that he may see the travail of his soul, rests on you beaming with love, and owning you as son—as brother—these shall be your best reward.

The scene that opens before you is enough to rouse the noblest enthusiasm; it is enough too to provoke the deepest self-distrust. When one stands on an eminence in the city, which is soon to offer you a home; when he reflects how the territory over which your official duties will carry you, and among whose earnest, enterprising people your influence will now be felt—when he sees how this territory is watered on the north and on the south; how its expanse is little less than one great fruitful field; how beneath its surface exhaustless treasures are hidden, and how every movement of our industry and enterprise tends to place it more and more on the highway of this continent,—at such a spectacle, one cannot but feel that here is a theatre of usefulness large enough and lofty enough to satisfy the most aspiring and generous ambition.

Scarcely ten years have passed since its population was but the half of what it now is. Since sixteen years, when our venerable father, soon to be your associate, built his log hut, and laid beside it the foundation of his college, and held his jubilee festival, its numbers have quadrupled; and our little communion, which then numbered scarcely five clergy-

men, has that number six times told. A short time more, and its population, now nearly one million, will have risen to two; wealth will have increased still more; knowledge will have spread and grown apace, and the signs and elements of almost imperial greatness will be around you. Be instant, Brother, in season and out of season. Preach the Word. Train up the young in wisdom's ways. Multiply from among sons of the soil, candidates for the sacred ministry. Cherish that infant seminary of Arts and Religion, which the wise hand of your brave old associate has planted on a foundation so broad, and which he has nourished with a care so tender. Summon to its aid the wealth of those whom God has blessed in their basket and store. Gather round it learned and holy men who shall be able to teach well and wisely the future stewards and watchmen of the Lord. Carry with you even from those who are here, some pledge that the fond desire and prayer to God of our senior Bishop, for this the child of his old age, shall not be in vain.

You go where morals are to be conserved. You go where reverence for law is to be inculcated. You go where universal education is to be promoted. You go where the fireside virtues are to be strengthened; where men's thoughts are to be raised above material cares and interests; and, above all, you go where honor is to be won to Christ, and his Apostolic Church upreared. Go, then, and may the God and Father of our Lord Jesus Christ go with you. Reprove—rebuke—exhort with all long-suffering and doctrine. A few years more, and the mantle of Eli-

jah will have descended on Elisha. May you receive it with a double portion of his own self-sacrificing, indomitable spirit. May your life be so spotless, and your labors so abundant and so full of love, that men shall say of you, as has been said by Fuller in his portrait of the Good Bishop, "He is an overseer of a flock of Shepherds as a good minister of a flock of God's sheep. His life is so spotless, that malice is angry with him because she can find no just cause to accuse him. With his honor, his holiness and his humility doth increase. The meanest minister of God's word may have free access unto him. Whosoever brings a good cause brings his own welcome with him. The pious poor may enter at his wide gates, when not so much as his wicket shall open to wealthy unworthiness."

But a few more years will have rolled away before we shall no more be seen among the living. Let us keep that, the all-eventful hour in our soul's history, ever in view. Before God and the Lord Jesus Christ, then; they are not absent, Brother; they are here; in their presence; in the presence of these your brethren, who wait to see you advanced to a higher ministry in Christ's Church; in the presence of my associates, who, with me, are impatient to bid you welcome to our ranks; before this vast assemblage, I charge you in the name of God, on Christ's behalf, keep that which is committed to you. So live that when you come to die, your name and memory shall forever be embalmed in the hearts of a grateful and affectionate people. So live that when you come to meet all those among whom you have gone preaching and laboring,

you shall find in every soul a witness to your fidelity. And in your last earthly hour, when the world fades from your view, and God alone can be the strength of your heart, then may you be able to say with Paul in holy confidence: "I have fought a good fight," "I have kept the faith."

CHARACTER OF BISHOP WHITE.

AN ADDRESS.*

After explaining the object of the solemnities which had just been witnessed, and the principles to which the proposed Church would be devoted, the speaker proceeded to state that the edifice to be erected, would not only be a Protestant Episcopal Church, with all its sittings perpetually free,—it would also be a memorial of one of our best and wisest Bishops.

The day selected for this duty, was that (April 4th) which, one hundred and three years before, had given birth to William White, the most eminent native citizen perhaps, that Philadelphia had produced. For nearly ninety years he had been one of her inhabitants, and had been identified most closely during his whole life with her highest interests. He had also associated his name with memorable events and personages belonging to our political and ecclesiastical history. A patriot of the Revolution, one of the earliest Chaplains of Congress, at one time the friend and Pastor of Washington, for more than fifty years Rector of the two principal congregations in the Dio-

* The substance of some remarks made on laying the Corner Stone of Calvary Church (Northern Liberties), April, 1851.

cese of Pennsylvania, the first Bishop of that Diocese, and for nearly half a century the senior Bishop of the American Episcopal Church, his career had been alike conspicuous and eventful.

When such a man, bearing so many offices and sustaining relations so high and responsible passed through more than fourscore years with an unspotted name, in the fearless discharge of every duty—and when the same man, called by Providence to take a leading part in measures which were calculated to give cast and character through all time to a large and important branch of the Church universal—had been enabled to fill the post with surpassing wisdom and success, it was not too much to say that his memory deserved to be cherished with the fondest veneration. To allow it to be forgotten would be treason to every sentiment with which nature calls us to honor departed excellence ; it would be most unthankful to the God who had bequeathed to us the legacy of such services and such a name : and it would be robbing the young and ingenuous of future generations, of an example peculiarly fitted to incite to worthy deeds of piety and philanthropy. Let this humble monument rise, then, on the banks of his own Delaware, in sight of the spire beneath which he had published for more than sixty years the riches of Christ, and let it proclaim to every beholder, that "the memory of the just is blessed."

A shaft, higher than the highest pyramid of Egypt, is now rising at the Capital of our Union, and is to perpetuate, at the expense of thousands of grateful Americans, the fame and achievements of the Father of his Country.

Is it not well that here in this city of his birth, in this State that had his loyal affection, in the midst of Churches which he did so much to plant, in the presence of Protestant Episcopalians throughout the land, and in the sight of all good men, we should build a simple but lasting memorial, where the poor may be welcomed to the Banquet Supper of the Lamb, and where the name and services of this Father of our American Church shall be embalmed and treasured up.

Bishop White's was a character eminently worthy of study. He was without the salient points that most strike the eye of the casual observer, and he had not the splendor of genius which too often dazzles the world without essentially serving it. His was that harmonious development of moral and intellectual qualities which makes the best and most useful men.

With a happy natural disposition, with a noble person and fine health, he combined from early youth a conscientiousness and a spirit of self-culture, which crowned the gifts of nature with the graces of piety. No man ever passed through a course so long and eventful, more universally beloved for kindness and gentleness, or more honored for purity and unyielding integrity. With this claim to the affection and respect of men, he added a claim not less strong to their abiding and active co-operation, for he was firm of purpose —patient in dealing with obstacles—loyal through good and evil report to his convictions of duty—fearless of danger to life, person, and reputation, and yet eminently prudent and conciliatory. His intellectual powers were not less worthy of honor. Gifted by nature with a sound judgment and with a truth-loving

spirit, he cultivated habits of calm and profound reflection, and looked before and after with large discourse of reason. Though he passed his life in the midst of various and distracting cares, yet systematic industry, combined with a tenacious memory, made him master of a large variety of learning; and as a theologian he reached an eminence which is not yet acknowledged, and which measured by the standard of attainment then prevalent, and by the manifold disadvantages under which ministers of our Church everywhere labored, merits the highest praise. If his rhetorical powers had equalled his erudition and his capacity for thought, and had we been ready to honor as we ought the writers of our own country, the name of White had now stood side by side with those of Secker and Porteus, of Horsely and Horne.

There were those present who could bear ampler testimony than the speaker to his virtues as a man, to his public spirit as a citizen, to his devotion as a pastor, and his graces as a Christian Bishop. There was one capacity, however, in which his name and character belonged especially to history, and to which history had not yet done justice. His own modesty, sometimes too fastidious, prevented him from doing it in his "Memoirs of the Church," and it was not to be expected that in a work emanating from a dignitary of the English Church (the present Bishop of Oxford), the motives which governed him, or the obstacles with which he was called to struggle, could be adequately set forth. As little was it to be expected, that in such a quarter the characteristic merits of the American Episcopal Church, as resting for pecuniary support on the voluntary offerings of

the people, and as recognizing largely the right of the laity to share in government, should be appreciated. The time, however, is coming, when Bishop White will be recognized as alike the founder and wise master builder of a system of Ecclesiastical Polity, which though not faultless, is as perfect as the condition of things then admitted, and of which the essential excellence is likely to be demonstrated by the progress of events.

The War of Independence nearly completed the ruin which for a long time previous seemed impending over the Church in America. The want of Episcopal supervision had been all but fatal to her discipline, and to the proper supply of an educated and exemplary ministry. During the seven dark years of that war, many of her best clergymen and laymen had been expatriated, and the peace of 1783 found her hedges broken down and her few husbandmen almost in despair. Her members, scattered sparsely from Maine to Georgia, were without habits of cooperation, and were much divided in opinion.

To combine elements so scattered and heterogeneous, to reduce to order and inspire with hope those who knew no superior and were sunk in despondence, was a task which could only have been achieved by a man of rare discernment and of great practical efficiency. It was necessary that his motives should be above suspicion. His urbanity must conciliate regard. On one side, his loyalty to his own country must be unquestionable; and on the other, he must be esteemed for the strength of his attachment to the Episcopal regimen, and to the doctrines and worship which prevailed in the Mother Church of England.

He must have a temper so moderate, and principles so catholic, that he could mediate between extreme opinions, which from the East and the South threatened to come into hostile collision; he must be able to foresee and provide for the inevitable difficulties which had been occasioned by old prejudices on the one hand, and by new fears and aversions, the result of a protracted civil war, on the other; and he must possess, in a large measure, the twofold wisdom which can devise the best measures and yet yield, when necessity requires it, to others which are not the best.

When such men are needed, we may consider it a singular boon of Providence if they are permitted to appear. It is this which invests the career of Washington with so much that moves to religious gratitude and admiration. For the singular adaptation of his talents and disposition, his early training and his subsequent experience, to the great work he was called to perform, we can account on no human principle. It was the same with him who was called, like another Moses, to lead our Church out of her long captivity, and through a wilderness of suffering and humiliation. He was sent of God. He had a name against which reproach did not venture to whisper. He had a calmness and candor of mind, and a strength of judgment, which made him the rallying point of all who desired unity and reorganization. His mind was clear in its own conceptions, and settled in the conclusions to which it had been carried; yet he was always ready, when he could do so without serious dereliction, to defer to the judgment and wishes of others. He had both prudence and courage, and he

was gifted in larger measure than almost any man of his day with a clear and far-reaching foresight.

The peace of 1783 had not been concluded before he had sketched out, in a pamphlet entitled "The Case of the Episcopal Churches Considered," a plan for the organization of our infant Communion, which shows the comprehensive skill of a statesman, and which ultimately commended itself to general acceptance. The essential unity of the whole American Church as a national Church, its independence of any foreign jurisdiction, the entire separation of the spiritual and temporal authority, the participation of the Laity in the legislation and government of the Church and in the election of its ministers of every grade, the equality of all parishes, and a threefold organization (diocesan, provincial, and general), were fundamental principles in his plan, as they were in that which was finally adopted.

To conceive such a plan, however, was much easier than to secure its adoption. The difficulties which had to be encountered were such as might well have appalled any spirit less calm and patient, less resolute and trustful than his own. This is not the place, nor is now the time in which to set forth the unyielding serenity of soul, the unfailing courtesy and kindness, the true modesty and self-forgetfulness, the calm sobriety of judgment, the independence of personal considerations, and the straightforward honesty and zeal which gradually won to him the confidence of all hearts, and which enabled him at length to secure the cordial acceptance of every important feature in his original plan. To develop these services in full will be the duty of the future historian; and upon that

historian will devolve the grateful task of showing how his steady hand guided the system as it went into operation; and how, through the gracious goodness of God, he was permitted for more than forty years to be in every emergency its most honored and trusted administrator.

No monument of stone or brass can worthily commemorate the services of such a man. No care, however pious or affectionate, can guard his memory or honor his services too well. Thanks then to the godly women who in all meekness, but with indomitable patience, have striven through five long years to provide here a lasting and most appropriate memorial. In a church, the seats of which are to be always free, and which is to open its doors alike to poor and rich, they would remember the destitute and needy, and they would remember him, too, who through all his useful life was distinguished by devotion to their wants. The sick, the indigent, the vicious, the ignorant and neglected, the prisoner in his cell, and those bereaved from birth of the most important organs and faculties, ever found in William White a friend and benefactor. May the mantle of his benevolence and meek wisdom descend on those who survive or follow him. May the example of pious zeal and of gratitude to his memory, which our sisters have given us, be gladly imitated; may we take shame to ourselves that this good work has been so long delayed, and may we resolve—would that this resolution could be adopted by every household in our communion in this city,—may we resolve that we will each of us bear some part, however humble, in its early consummation.

OUR COUNTRY ADMONISHED.

A SERMON.*

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—ISAIAH xxvi, part of 9th verse.

THESE words form part of a song of praise, dictated by the Most High to his prophet, and intended to be sung in the land of Judah, when that land should enjoy its promised triumphs over those who were alike the enemies of God and of his people. Among the subjects for devout thanksgiving indicated, one was to be found in the awful judgments, which, while they desolated other nations, should spare their own. In these judgments, God saw means at once of arousing and of permanently improving those who might look, with vacant eye and uninstructed heart, on the ordinary dispensations of his providence. As well to those who might behold them only in their effects on others, as to those who should suffer from them in their own persons, they would speak in loud and most impressive tones of the *supremacy* and the perfect *rectitude* of His law, and of the peril of every nation that should perseveringly disobey it.

* Delivered on Thanksgiving Day, 1848.

You will understand then, brethren, why I select these words as the theme of our morning's meditation. We assemble in this place, at the call of both the civil and ecclesiastical authority, to commemorate our public and national blessings; and among them, according to the teaching of the text, we may reckon those judgments which have been sent on the earth, that the inhabitants of the world may learn righteousness. All experience teaches, that with nations, as with individuals, adversity, though a stern, is still a wise and most effectual teacher; and that its salutary lessons often admonish and benefit those to whom they are not directly addressed. And if ever in our day such lessons were abroad in the earth,—it is now; or if ever nation had cause to congratulate itself that it can enjoy the admonition, while it escapes the suffering involved, it is surely our own. On us there is laid, therefore, a twofold obligation to gratitude and improvement—the one emanating from the pre-eminent blessings we enjoy—the other proceeding from the judgments we have thus far escaped.

What a contrast there is between our lot to-day, and that of some of the most powerful and illustrious nations of Christendom! Our barns and storehouses are filled with plenty; theirs indicate, in too many cases, the approach of painful scarcity, if not of absolute famine.—Our air is still free from the taint of that mysterious and deadly pestilence; while in theirs it is silently spreading its fatal infection.—With us the resounding clangor of war is hushed, and we are again at peace; while with them, there are on every hand the evils and the woes of bloody strife. Within our own borders, we live in substantial unity—differ-

ing indeed in our opinions, but referring those differences, after free and full discussion, to the silent arbitrament of the ballot-box; whereas within their borders class is arrayed against class, and one division of kingdoms against another, in feuds alike cruel and unrelenting.—In this our own beloved commonwealth, we have beheld within the last few months, its chief magistrate resigning the power and dignities of his office, that he might close his days more tranquilly amid the contemplations and the devout services which become a believer's deathbed. In other lands, we behold sovereign princes—heirs of a long line of renowned ancestry—swaying one day with all but absolute authority the destinies of millions, while on the next day they are driven as fugitives from their own palaces, or yield to the indignant demands of their people a reluctant consent. At this very moment what is the condition of several kingdoms most famed in the history of modern Europe—kingdoms embracing more than one hundred millions of our fellow-Christians, and comprehending among their statesmen an almost unbounded share of the sagacity, experience, and learning of the time?—Does not the whole framework of society seem disjointed? Are not regular governments superseded by temporary and perhaps self-constituted committees? The gravest and most difficult questions of state, are they not referred to the arbitration of some popular tumult? And monarchs—are they not engaged in carrying the horrors of fire and sword into the very heart of their own capitals; while among the people there is universal discontent, and all but universal perplexity—*men's hearts failing them for fear, and for looking*

after those things which are coming on the earth. And we, brethren, does it not seem as if we alone of the nations had escaped to celebrate God's sparing mercy to us—his fearful judgments on others? Lifted suddenly to an unwonted eminence among the great powers of the earth—objects now of unprecedented regard alike to their rulers and their people, does it not well become us to remember to-day who it is that hath put this honor and blessing upon us—and how vast and fearful is the responsibility to mankind with which we are now charged?

In order the better to meet this responsibility, let us notice for a moment the admonitory lessons which are addressed to us in the events of the past year. When God's judgments are on the earth, then especially should the inhabitants of the world learn righteousness; and then may the Christian pulpit, leaving its ordinary topics, strive, especially on a day like this, to give voice and articulation to the providential teachings of the Most High.

Among these teachings we may, beside others, recognize distinctly—as it seems to me—the following:

1. That nations, as well as individuals, are immediately *accountable to God.*

2. That they ought to look with increased abhorrence on *war* and on all its *accessories.*

3. That they should shun alike, *law without liberty, and liberty without law:* and

4. That they should ever *beware of a civilization,* however refined, which is not enlightened and animated by a healthy national conscience; or in other words, which is not founded on the immovable rock of public and private *morality.*

I. From the judgments which are abroad in the earth, taken in connection with our own mercies, we may learn to stand in awe of Him who is the God of nations. Both the evil meted out to others, and the good bestowed upon ourselves, will tend to mislead and to corrupt us, unless we view them with sentiments appropriate to religion. Forgetting that God is the Supreme Disposer of events, we shall, in such case, ascribe all our national prosperity to our own wisdom, and the might of our own hand. Or if looking higher, we own a Providence that shapes our ends, and leads us by a way that we know not—even then, if we take counsel of pride and self-love, we shall be apt to regard our successes not as so many tokens of unmerited favor, but rather as *rewards* which the Most High bestows upon our sagacity, enterprise, and virtue. It was against this sore but common mistake of nations, that Moses protested when warning God's chosen people of their coming glory, and of their consequent danger. As they were about to pass over Jordan and take possession of the promised land, he charged them, saying, "Speak not thou in thy heart after that the Lord hath cast out those nations from before thee, saying, *for my righteousness* the Lord hath brought me in to possess this land; but *for the wickedness of those nations* the Lord doth drive them out from before thee. Not for thy righteousness or the uprightness of thy heart (for thou art a stiff-necked people) dost thou go to possess their land, but for the wickedness of these nations doth the Lord thy God drive them out from before thee, and that He may perform the covenant which He made with thy fathers, Abraham, Isaac, and Jacob."

How well does this language of the lawgiver of Israel apply to our own history. One tribe after another of a valiant and warlike people retired before our fathers, as they came, a feeble band, to plant themselves on this western continent. One restriction after another, imposed by the fatherland upon free industry, and free political action, gave way before their resistance, till at length, through the blessing of God upon their counsels and arms, the last vestige of foreign dominion was obliterated from these shores. Another war with the same great power was not without its substantial fruits. In the meantime our industry and enterprise have been gaining every year still nobler triumphs; and of late we have seen all the resources of a neighboring republic,* rallied over and over to withstand the victorious progress of our soldiery, and rallied in vain.

And now—shall we say it is for *our righteousness*—or it is by our power alone or the might of our hand that we have gotten us this wealth? Should we not rather say, it is for the wickedness of these nations;—or better still, it is to accomplish His own wise but inscrutable designs, that God has thus caused us to prevail. When, for instance, we look at the war from which we have just emerged, does it not become us to remember, that to triumph over a nation rent by contending factions and besotted by vice and superstition, is, at best, but a humble triumph! Does it not become us, too, to consider that triumph in the light of the past, and of God's avenging justice? When we think of the bloody and remorseless career of a Cortez; when we think of the cry of oppressed and

* Mexico.

despoiled natives ascending to Heaven, through long ages, for redress; when we remember the licentiousness of public and private morals which overspread that ill-fated land, may we not ask whether here were not arrears of national delinquency which had to be discharged; and whether *we* may not have been selected rather in wrath than in kindness as the agents to collect them. Who knows but that in the fate of that land we are reading the dark foreshadowing of our own? Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things; I tell you nay. There are other natives —besides those enslaved by the Spaniards—who have arrears to settle with the spoilers that stripped them of their hunting grounds, and drove them, helpless and heart stricken, from their homes and the graves of their fathers. There are other captives, besides those in the mines of Mexico, whose sufferings tell of unrequited wrongs, and who speak forth to-day with more than two millions of tongues, the disgrace and danger of a nation boasting itself free, and yet holding Christian men and Christian women in bondage. There are other derelictions, both public and private, besides those which, under institutions less wise and in climes more enervating, have stained the name of American Republican—and do they not call us to-day to mingle humiliation with our thanksgivings, and amendment with our congratulations? Do they not say unto us as Moses said to Israel of old: "Beware that thou forget not the Lord thy God, in not keeping his commandments, for it is He that giveth thee power to get wealth. And if thou do at all forget the Lord thy God, to walk after other gods and serve

them, I testify against you this day that ye shall surely perish; as the nations which the Lord destroyeth before your face so shall ye perish, because ye would not be obedient unto the voice of the Lord your God." And is not this the THANK OFFERING "that God hath chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy rear-ward."

II. In the second place, recent events, and especially the judgments which are abroad in the earth, should teach us to look with increased abhorrence on WAR. In respect to ourselves, it might seem that wars have been fruitful in real and substantial benefit, as well as in glory. It should be considered, however, that their apparent benefits to every nation are present and palpable, while their inevitable and most mournful evils are future, and to the mass of men all but unobserved. All can feel the stirring influence of martial movements and martial exploits. When troops move forth with their plumed chivalry, in pride and pomp and glorious circumstance, it needs steady nerves and a thoughtful forecasting mind, not to share in the general enthusiasm. And when their courage, their discipline, the science of their leaders,

and, in the moment of severest trials, the self-forgetting, self-sacrificing spirit of all have done their appropriate work; when all obstacles have yielded before those who have fought in our names, and professedly for our honor and welfare, whose heart will not, for the moment, overleap a sober estimate of the right and of the solid advantage, to exult in the brilliancy of the achievement and in the consequent acclamations of an unthinking multitude.

But alas! the fumes of this mental intoxication ought to give place, before long, to other and wiser thoughts. We ought to begin to reckon up the wives that have been widowed,—the children that have become fatherless,—the homes of helpless age that are now desolate,—the moral contagion caught in the camp and brought back to infest our neighborhoods and our firesides. We ought to consider the heavy accumulations of public debt that those who win the glory of the war unusually turn over to be borne by those who come after; the distaste which has been contracted by a disbanded soldiery for all peaceful and gainful industry; the lust of adventure, of military fame, and perhaps of military rapine, which has been aroused, and which spreads with electric quickness and force to the young and inconsiderate on every side. Are not these evils?—and are they not evils which it becomes a sagacious people to weigh well and wisely before they elect a warlike in preference to a pacific policy?—*If the people were wise*, said a sage and statesman of former times—*if the people were wise, war is a game at which kings would not be allowed to play.* It *is* a game,—and always, and in every country, it is a game played by the few at

the expense of the many; and yet without the consent and co-operation of the many it could not even begin. History will be searched in vain, as it seems to me, for one great and enduring benefit, not in some way countervailed, which has been compassed by a strictly aggressive war—and it is of that alone I now speak—and yet the war spirit is fostered as if it were one of the greatest friends and benefactors of mankind!

What is taught on this subject by the present condition of Europe? The convulsions which are shaking and upheaving the whole social fabric, do they not spring primarily from the distresses of the laboring poor!—and those distresses, do they not spring from the disproportion between the cost of subsistence and the means of obtaining it?—and the cost of subsistence, is it not increased to an almost incredible degree by the burden of taxation?—and that burden again, what is it, in great measure, but the burden imposed or entailed by war? To the cost of former wars, which comes in the shape of perpetual and often of increasing interest on national debts, add the cost of more than two millions of men, withdrawn even in times of peace from all productive pursuits, and constantly employed in standing armies and navies,—and the cost also of maintaining fortifications, ships, arsenals, and armories, and you have what European labor and European capital have to pay annually to uphold war. It is a sum more than eight times as great as all the other expenses of government put together. The administration of civil functions—the dispensation of justice—the prevention of crime by police—the education of the people, and

the support of the religion of Christ, all combined, do not impose on the suffering nations of Europe a burden one-eighth as great as is constantly imposed by war.

And what, in principle, is war? It is the *duel between nations*, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy from the bar of temperate discussion and peaceful arbitration before peers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves,—from large views of their true interest, and from the moral judgments of mankind, to the exploded trial by combat of the middle ages. Alas! alas! that eighteen hundred years after the coming of the Prince of Peace, this relic of barbarism should still be clung to by nations calling themselves Christians; and God grant that the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling but dangerous example.

III. A third lesson, taught by the judgments abroad in the earth, is the danger on the one hand, of *Law without Liberty*, and on the other, of *Liberty without Law*. Each alike is at war with the will of the Creator, and each, therefore, inconsistent with the duty and happiness of nations. The one is the state towards which some of the great powers of Continental Europe seem to have been tending—the other is the state towards which their subjects, wearied with

undue restraints and burdens, seem to be now struggling. Taking to themselves a large share of the authority, once wielded by the nobles and free cities of Europe, Kings and Emperors have essayed a new kind of absolutism—governing through laws, fixed, known, and in many respects, wise and just,—but in the creation and administration of which, the people should have little voice. We need not wonder, if in recoiling from the inevitable abuses of such a system, that people, uninstructed and unpractised in the proper functions of government, should rush to the opposite extreme, and should now seek to substitute the licentious will of a majority, for the arbitrary decrees of a court. Liberty, however, is but a name, unless they who enjoy it are protected by law against wrong and violence;—and Law is a fraud, unless it secure the utmost freedom to *virtuous* aspirations of every kind, whether political or personal. In presence, then, of the frightful storms, which have been provoked by the ambition of power; in presence, too, of the horrors which have been enacted in the prostituted name of Liberty, let our thanks ascend to God, that thus far we have been saved from both; and let our prayers and efforts never be wanting, that this mercy may be continued. Eternal vigilance is the price of Liberty; and moderation, forecast, and love of order, are the soul of Law.

IV. In conclusion—the judgments which are in the earth, should teach us to beware of all *civilization* that does not find its root and nourishment in a *healthy national conscience*. There may be literature and science—there may be wealth and refinement—

there may even be the outward rites and institutions of Christianity, and yet our civilization be essentially hollow and false. The voice which God sends to us from the tottering thrones and the social chaos of Europe, speaks in vain, if it do not teach that for nations as for individuals, the fear of the Lord is wisdom, and that to depart from evil is understanding. What but a deep sense of our accountability to God, and of our obligations to his creatures, can keep us from disloyalty to our families, our neighbors, our country? What are laws or constitutions, unless there be faith between man and man; and whence can that faith be derived, but from God's truth and God's spirit, writing their living lessons on the heart? Even religion itself, if it do not rectify and strengthen the moral sentiments, if it do not frown on all dereliction, whether domestic, social, or public—if it do not constrain us to do justly and love mercy, as well as walk humbly with God, if it offer pardon without amendment of life, and promise heaven to those who are unfit for earth—what is such religion, but one of the most fearful engines of mischief? Let us beware then of whatever can corrupt the national conscience, and stain the national heart. Let us see to it, lest under a fair exterior, with much of outward refinement,—much too, of the show of virtue and piety, the soul of true morality be eaten out—lest the lower passions and propensities, by becoming everywhere predominant, gradually sap the very foundation of the social edifice, and leave it to perish through its own weight and rottenness.

I have thus noticed very imperfectly a few of the

lessons to be deduced from the vicissitudes of the past year. *When thy judgments are in the earth, the inhabitants of the world will learn righteousness.* Rarely, if ever, has God addressed such warnings and admonitions to nations, and never was any nation more solemnly bound to listen and profit by them than our own. Our destinies are still, under God, in our own hands. The destinies of other lands, too, to a degree fearful to think of, are to be henceforth affected by our example and influence. Let it be our prayer, as it was the unceasing prayer of the great Washington, recorded in his Farewell Address—"that heaven may continue to us the tokens of its beneficence; that our union and brotherly affection may be perpetual; that the free constitution, which was the work of our hands, may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these States, *under the auspices of Liberty*, may be made complete, by so careful a preservation, and so prudent a use of this blessing, as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation, which is yet a stranger to it." Yes, ever let us pray, in language employed by the same Sage and Patriot, in a Proclamation for a National Thanksgiving, issued fifty-three years ago, that God will "imprint upon our hearts a deep and solemn sense of our obligations to Him, for our blessings as a people; that He will preserve us from the arrogance of prosperity, and from hazarding the advantages we enjoy by delusive pursuits; that He will dispose us to merit the continuance of his

favors by not abusing them, by our gratitude for them, and by a correspondent conduct as citizens and as men; that He will render our country more and more a safe and prosperous asylum for the unfortunate of other countries;—that He will extend among us true and useful knowledge, diffuse and establish habits of order, sobriety, morality, and piety, and finally impart all the blessings we possess or ask for ourselves, to the whole family of mankind."

NATIONAL ACCOUNTABILITY.

A SERMON.*

Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ROMANS xi, 22.

THESE words indicate the principle on which nations are dealt with by their Great Ruler. They refer more immediately to the rejection of the Jews, and the calling of the Gentiles. Israel had been chosen as the special instrument through whom the Messiah was to be introduced to his work on earth. Hers were *the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises.* One temple rose to attest his unity, and sacrifices and oblations were continually offered as memorials of what he had done in the past—as intimations of what he was yet to do in a more gracious and wonderful future. To add to the effect of all these, there were not wanting, from time to time, stupendous displays of judgment and of mercy. All the way through which the Most High led them for forty years in the wilderness, was but a

* Preached on Thanksgiving Day, November, 1857.

rehearsal of that longer way through which, for nearly two thousand years, he conducted them, that he might humble them and prove them, and see whether—when the great crisis of their history came, the grand trial of their obedience and faith—they would be found true. The result we know. They proved unfaithful, and retribution fell. The natural branches being unfruitful are cut away with unsparing hand, and the wild olive is grafted in, to be a partaker of the root and fatness of the true plant.

We have here an epitome of the history of all nations with respect to natural and civil advantages. What Israel was in respect to spiritual and supernatural privileges, all are in respect to those which are earthly and temporal. They are stewards. Soil and climate; race and language; domestic and social economies; laws and government; schools and churches;—*all are but a trust*, and nations grow or decline, rise or fall, according as they prove faithful or unfaithful. Need I say that with no trust of this kind was ever nation charged (since the days of Israel) more eventful, through which more of blessing may be won to humanity, or more of glory to God, than is that with which we, the American people, find ourselves possessed? We have all that could be desired to occupy our powers and to incite them to higher and nobler effort—vast expanse of territory—exhaustless riches of mine and forest and field—the two oceans of the globe at our feet—navigable rivers, whose sum of length is measured by tens of thousands of miles—and inland seas, which, almost without help from art, open to the voyager an unobstructed path from the far-distant interior to the remotest ports of China or Japan.

We have in our veins the blood of a race which has thus far proved itself invincible by sea and land. A race which has belted the globe with its commerce and its arts. And from the experience of nearly six thousand years; from the manifold vicissitudes of the nations that have gone before us; from all their mistakes and all their successes, we have had bequeathed to us a precious legacy of power and wisdom. Young in years, but old in the fruits of the world's toil and travail, enriched with spoils gathered by those who through all time have wrestled, whether as sages, legislators, and patriots, for man, or as apostles, prophets, and martyrs, for God, *we are here to-day as trustees*—trustees of all the past, for the benefit of all the future. We are here, not merely with a glorious heritage to be enjoyed, but with one also to be improved, that they who come after us may say, Well done, good and faithful stewards. And never has the Lord our God been wanting to us. How often has He interposed by his providence to avert the dangers with which we were threatened or the judgments we had provoked! How often, too, as a loving Father, has he striven, by reasonable correction, to chastise our presumption, or rebuke our idolatry of the world! Sometimes he has caused a blight to fall upon our fields, sometimes pestilence to stalk through our cities. At one time he has sent confusion into the councils of our rulers; at another madness into the hearts of our people. To-day we meet to celebrate harvests more bountiful; health more general; peace with the world more profound, than ever perhaps were ours before. And yet, what signs not to be mistaken are around us of suffering; of perplexity; of fear!

With one hand God seems to have given to us, as to his people in the wilderness, meat for our lusts, but with the other he has sent, also, leanness withal into our souls. The table is spread, the banquet is all prepared, and pressed upon our acceptance; but the appetite is wanting!

What a spectacle to move at once to gratitude and to humiliation,—to gratitude for Heaven's gifts, to humiliation for our abuse of them! We have means and appliances through which, God being our helper, we may rise to such a height of glory and beneficence as the world has not yet seen; but, shall we have the moderation, the private and public virtue, the loyalty to our fathers and our past, the fidelity to the Gospel of Christ, of which we are put in charge, without which our greatest pride will be apt to become our greatest shame? Is not our domestic and social life too often fevered by excitement, and harassed by vain and silly ambitions? Is not our business life pitched too often at the extremest point of risk, so that no one knows but a single turn of the die, his own or another's, may consign him to bankruptcy or lift him to affluence? Is not that business life wound up too, to an unnatural strain of effort, so that little time or heart is left for repose or for devotion, for the gentle amenities of home, for the blessed charities of friendship, for the generous pursuits of literature, for patriotism or philanthropy?

And the stern yet loving virtue, the high-hearted faith which first came as exiles to this far-off wilderness, which so inspired and sustained that little company who landed amidst wintry storms, on the sterile coast of New England; which were as a tower of

strength to that small band of Quakers, who, sixty years later, came to found in our forests a commonwealth (now numbering nearly 3,000,000 of freemen), on the simple principle of glory to God and good-will to men. Brethren, I ask if the solemn league, then struck between private virtue and public probity, has been maintained unimpaired? Yes, that trust in God, that simple love of Jesus and of those for whom he died, which prompted William Penn to come out to this new land, that he might make what he calls "*the holy experiment*," setting "an example to the nations of a just and righteous government," that spirit of true and universal brotherhood which drew from him, as he stood unarmed and undefended under the great elm at Shakamaxon, and saw "as far as his eyes could carry," the painted and plumed children of the forest gazing upon him as a new and strange ruler; that love to God and man, which then impelled his great heart to say to them, "I will not call you brothers or children, but you shall be to me and mine as half of the same body;" which two years later, when he left for England, prompted him to send to this city of brotherly love, which he had founded, the message, "And thou, Philadelphia, virgin of the province, my soul prays for thee, that faithful to the God of thy mercies in the life of righteousness, thou mayest be preserved unto the end:"—And again, when he wrote replying to the charge, that he had manifested, while here, restless ambition and lust of gain, and made this memorable prediction, "If friends here (*i. e.* in Pennsylvania) *keep to God*, and in the justice, mercy, equity, and fear of the Lord, their enemies will be their footstool; if not, their heirs and my heirs

too, will lose all." Brethren! Has our course as a people, been thus loyal to God? Has it been true to this, our beginning—faithful to justice, mercy, and the fear of the Lord? If not, we may plume ourselves upon our wealth and enterprise, upon our far-reaching domain, upon our achievements in arts or in arms; but we should tremble, when we remember with whom as a nation we are to reckon. We should tremble, when we consider that his retribution is unerring for nations as for individuals, and, that while in the case of individuals, just punishment may wait to another life, in the case of nations it must fall here.

When we look around us and over the past, do we not see ruined empires almost without number; once the admiration of the world, but now having a name only in history? Monarchies and Republics, Oligarchies and Feudalities, have all shared one common fate, and that fate, if it witness more to one truth than to another or to all others, it is to the truth that God governs nationalities; that by Him kings reign, and princes or people decree justice; and that his government is administered only in righteousness — with long-suffering patience, 'tis true—but yet with ultimate and rigid justice. Go to the dawn of historical civilization in the East, trace the rise and fall of one nation after another, and everywhere as religion and virtue decline, strength and glory decline with them, till at length we seem to hear the great Ruler and Proprietor say, Give an account of thy stewardship, for thou mayest be no longer steward. Whether theirs were the one talent, or the five, or the ten, it is the same: the portion of the unprofitable or unfaithful steward is taken from him, and given to those who

may afford promise of more fidelity. And lest *they* should glory in being thus preferred, a voice of warning seems to be addressed to them, as to Israel when she was about to pass over Jordan to possess nations greater and mightier than herself. "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land, but for the wickedness of these nations the Lord doth drive them out before thee. And the Lord thy God bringeth thee into a good land. And when thou hast eaten and art full, beware lest thou forget the Lord thy God in not keeping his commandments; beware, lest when thou hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. For it shall be, if thou do at all forget the Lord thy God and walk after other gods, I testify against you this day that ye shall surely perish."

Such is the grand law not for Israel only, but in effect for all nations. To them it was proclaimed through inspired Prophets, sent on purpose; to most kingdoms and states, it has been taught by the still small voice of conscience and reason, as well as by their experience that have gone before. It tells—this law—of no manifest destiny, of no irreversible fate. It hints at no possible condition of things which can subvert the principles or arrest the march of God's superintending Providence, which can guarantee perpetual and increasing greatness, though vice and ini-

quity abound. Pharaoh tried it, and we see the result, as he and all his formidable host went down, in their power and pomp, as lead, in the mighty waters. Nebuchadnezzar tried it when he cried, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And, while the word was in the king's mouth, there fell a voice from heaven, saying, "O King Nebuchadnezzar, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." So when you follow the funeral train of the other great nations, once known only to be feared, now remembered only to be pitied, you everywhere find that they fell rather by their own suicidal hand than by foreign invaders. First puffed up with the pride that betokens a fall, because it relaxes effort and lulls vigilance; then given over to sordid gains and ignoble pleasures; then rent by the strife of contending factions; then full of cruelty to the weak, and of license to the baser passions, and of hatred of all whose voice and example are raised to rebuke the reigning degeneracy. Socrates and Cicero, Aristides and Demosthenes, are reckoned unfit to live, because they protest, and warn, and will not prophecy smooth things. Neibuhr's picture of Rome, after the fall of the Republic, may stand as a likeness for all: "As regards the manners and mode of life of the Romans (says he), their great object at this time was the acquisition and possession of money. Their moral

conduct, which had been corrupt enough before the social war, became still more so by their systematic plunder and rapine. Immense riches were accumulated and squandered upon brutal pleasures. The simplicity of the old manners and mode of living had been abandoned for Greek luxuries and frivolities, and the whole household arrangements had become altered. The Roman houses had formerly been quite simple, and were built mostly of brick, but now every one would live in a splendid house, and be surrounded by luxuries." We know what followed. With deeper degeneracy came a more profound self-confidence, and a more stolid indifference to all but selfish pleasure, till not even the tramp of barbarian invaders could disturb their security. As at the Capitol, so in the provinces. Carthage was then called the Rome of Africa, where, less than two hundred years before, Cyprian had suffered martyrdom; near which, only nine years previous, Augustine had yielded up his life. Where churches abounded, and Christ was preached by a multitude of priests and deacons:—Yet Genseric came with his Vandals, "and while his troops were mounting the ramparts, the people were descending to the circus. Without was the tumult of arms; within, the resounding echoes of the games. At the foot of the walls were the shrieks and curses of those who slipped in gore, and fell in the melee; on the steps of the amphitheatre were the songs of the musicians, and the sounds of accompanying flutes." So elsewhere. Too idle and cowardly to march against the conquering tribes, the people were still delighted at seeing the agony of the dying gladiator; and, at Treves, no sooner had the invaders finished their work

of rapine and desolation than the returning inhabitants cried out for a renewal of the Circensian games. In Cicero's time, he marked the beginning of this most opprobrious end, when he said, speaking of the Roman Senate, "Beware of a body who think that even though the Republic should perish, they will be able to preserve their fish-ponds."

To hint that the history of Rome's decline and fall can be reproduced on our continent and in our land may seem a dotard's dream. But we cannot have more faith in our "manifest destiny" than they had in theirs. And a so-called Christianity, our imagined panacea for all social ills, is it not possible that as it failed to save the Empire, then so it may fail, if we do not give good heed, to save our Republic now? I look at the vast territory, the many tribes of people, the diversified languages and civilization, over which the Roman eagles floated in the fourth and fifth centuries, and everywhere Christ seems to be owned. Temples rise in his name; expensive offerings are made, Alexandria, Antioch, Carthage, Constantinople, Rome, are so many splendid centres of the religion called Christian. I look three centuries later, and in all of those cities save one the crescent has supplanted the cross.

In the deserts of Arabia an obscure man, some say ignorant, some say mad, part fanatic, perhaps, and part impostor, appears and claims to be the prophet of the Most High. He preaches three years with unwearied zeal, and has made but fourteen proselytes. With what supreme indifference was he regarded in the splendid palaces of Rome or Constantinople! With what serene and lofty contempt was he looked down upon by philosophers and divines, by governors and

Proconsuls! That strange compound of superstition and libertinism, of industrial force and unmeasured self-confidence, which hangs as a small cloud upon our western horizon now, does not seem to us one whit more despicable than did Islamism for many a year to the civilized world, whether East or West.

Christianity is a great conservative power, but not that Christianity which has lost its Christ. So long as it remained true to its one work, and kept, through humility and self-denying works of charity, near to its Lord, so long as his loving presence was in the sanctuary and in the hearts of his people, they seemed to reanimate the waning civilization of the earth. But when the altar lost its fires, and the gold became dim, and disputation took the place of faith, and pageantry was substituted for the sacrifice of meek and lowly hearts, Christianity was thenceforth only half Christian; it ceased to be equal to the most difficult of all works,—arresting the progress of social declension. And when nations intrusted with such a treasure as the Gospel prove derelict to it, we need not wonder that they are overtaken by swift retribution. The greater and more flagrant the dereliction, the quicker should be the punishment. Hence the striking fact that the oldest empire and the oldest civilization in the world is not Christian but Pagan, while most great nations that profess the Gospel are of recent origin. They who first embraced it proving unfaithful, were soon deprived of their stewardship. Others like Spain rose rapidly to a lordly eminence, but declined so soon that now they are hardly counted in settling what is called the balance of power. The four leading powers of the world, or at least of the

western portion of it, were none of them leading powers six hundred years ago. Four centuries ago America was the habitation of barbarians only; Russia was but "one of many races who shared the plains of Tartary; the French hardly defended their independence against England and Burgundy; and the English could call their own, but half a narrow island, and their number scarcely perhaps exceeded the present population of a first class Chinese city." On the other hand, China, because, faithful comparatively to the light she had, has stood almost unchanged for two thousand years, numbering in population one-third of the human race, and that population hardly surpassed on earth for industry, for thrift, for contentment, and for order. In view of such facts, does it become us to be high-minded? Let us rather fear, remembering "the goodness and severity of God; on them which fell, severity; but towards us goodness, if we continue in his goodness; otherwise we also shall be cut off."

Thus, we are brought to our conclusion. Were we to look only at the past, we might conclude that what has befallen other nations must, at no distant day, be our lot. The candle burns more and more dimly, till at last going out, the candlestick will be removed. But, let us thank God that experience is not our only teacher in this case. He who has promised abiding and increasing honor to all who honor him speaks to us words of hope. He tells us that all depends on the faith and virtue of the people, and he forewarns us that, with advancing prosperity, these will decline, unless his own people are more than ever steadfast, prayerful, watchful. Our Master passes us, now and then, as he did his chosen people of old,

through fiery trials. This day, he writes before all eyes, especially before ours, who, as a people, have on this point, I fear, grievously sinned, the peril and the folly of presuming too much on our own wisdom, of imagining that our life consisteth in the abundance of the things that we possess, of resolving that we will be rich, and that speedily, though the care of our souls and the proper training of our children be neglected, and though our business, stained too much with craft and speculation, be wanting in the three grand requisites of justice, mercy, and the fear of the Lord. No religion will meet our social necessities but one that is simple, hearty, and unworldly; one that seeks first the kingdom of God and his righteousness, nothing doubting that if we labor, and are upright, frugal, and discreet, the Providence that feeds the fowls and clothes the lilies of the field will not leave us destitute. No religion of pretences will stand us in stead. Christ, when on earth, courted not the society of ostentatious Pharisees, looked not for support to the self-complacent but hypocritical religionists of the day. Let us bethink ourselves whether, were he to come again among us, he might not still find too many who draw near him with the lips, while their hearts are far from him. To think of that august Presence in some of our places of business, presiding at some of their transactions too, who claim to be foremost among his followers, looking into hearts that are ready to grace every proposition with a text, and back every argument with a prayer, and are yet cold, grasping, merciless, measuring the so-called munificent offerings of the rich to the Lord's treasury against the poor widow's two mites! Who that

imagines this, does not feel that our piety should be of a higher, holier type? that we need more of the humble, self-condemning spirit of the publican in the temple, more of the open-handed, high-souled liberality of Zaccheus? Religious faith is a vast power in almost every nation's history. Imbedded in the deepest instincts and intuitions of the soul, it must, in some form, blend itself with the life of the people. But to be at once a conservative and an impelling force, guaranteeing to the social system all the good we have, and helping to develop whatever good we need, it must ally itself with morality and with humility before a sin-hating God. Its hopes must promise nothing to the unrelenting love or practice of sin. A self-indulgent, self-complacent religionism, loose in its notions of what we owe to others, exacting in what we think due to ourselves, striving to embrace at once the promises of heaven and the lying plausibilities or debasing sensualities of earth, such a religion has for nations no power to save, but only to destroy. It may have its open Bible, its Protestant and orthodox creed, its tithe of mint, anise, and cummin, but where are the weightier matters, judgment, mercy and truth? "As the body without the spirit is dead, so faith without works is dead also." Churches without humility and all-embracing love, Christians without the life of God in their souls, followers of Jesus who seem to know little of the blessedness which he affirms only of the poor in spirit, the pure in heart, the meek and merciful, those who hunger and thirst after righteousness. Such Christians, such churches, such creeds save and exalt a nation? Never! never! The appointed regenerators of the world are

Faith, Hope, and Charity, not faith without charity, not hope without faith, but all three as one. "And here abideth faith, hope, and charity, these three, *but the greatest of these is Charity.*"

Have I spoken of our future with distrust and doubt? It is not that I despair. It is not that I am unable or unwilling to discern how much there is in our condition to excite to hope, to inspire confidence. I see it with exulting pride. Yes, "I can see," to borrow the strain of Milton, the great republican of England, when speaking of his own land under the Commonwealth, "I can see, methinks, in my mind's eye a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle, nursing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unsealing her sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about amazed at what she means." "I see her a city of refuge, the mansion-house of liberty, encompassed and surrounded with Divine protection, where there are not more instruments for the defence of justice or beleagured truth, than there be pens and heads sitting by their studious lamps, musing, searching, and revolving new notions and ideas wherewith to present, as with their homage and their fealty, the approaching future, and others as fast reading, trying all things, assenting to the force of reason and convincement." Glorious vision of a day, however, that may be overcast—that in England's case was overcast speedily. It was painted by the great poet and patriot but a very few years

before that land fell back, under Charles II, into the lowest depth of the lowest despotism. Prosperity, always dangerous, is specially dangerous in free states. All these mighty energies in which we so exult may, in our case, as in hers, be turned on the citadel of our own national life, and spend themselves in the work of self-destruction. "Let us not then be high-minded, but fear." The grand secret of a nation's enduring and advancing greatness is to combine with a consciousness of her gifts, a proper sense of her dangers, and difficulties, and responsibilities. "Behold, therefore, the goodness and severity of God. On them which fell, severity; toward thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off."

PLEA FOR SAILORS.

A SERMON.*

"And he began again to teach by the sea-side, and there was gathered unto him a great multitude, so that he entered into a ship and sat in the sea; and the whole multitude was by the sea, on the land, and he taught them many things."—St. Mark, ch. iv, 1st and part of 2d verse.

The Sea of Galilee which is here referred to was, to the neighboring districts, what the high seas or oceans of the globe now are to the countries that surround them. A small lake, not more than twelve miles in length and six in breadth, it was yet to those who dwelt near it, at once their fishing ground, the highway on which they travelled, and the means of facilitating their exchanges in trade. We need not wonder then that its shores were studded with populous villages; nor that the Saviour, when he would gather about him a multitude to hear the words of eternal life, went often and again *to teach*—as the evangelist has it—*by the sea-side.* In the station which he occupies—sitting on the vessel as it rests on the calm waters of the lake, and preaching to the thronged multitude on the shore—he seems to prefigure the part which the great ocean was to bear in carrying the Gospel over the world; while the fre-

* Preached on the occasion of forming the Churchman's Missionary Association for Seamen, Philadelphia, Febuary, 1848.

quency* with which he thus resorts to the sea-side, may well suggest to us the duty we owe to the great commercial marts of the earth. With her compass and needle, Commerce has now pushed far beyond what were once regarded as her utmost limits, and she finds her home to-night around the shores and on the bosom of what were then only pathless and unknown seas. Her great cities now rise round their margin. And it is in these cities that multitudes not only dwell, but dwell in the midst of the most wakeful activity—of the most stirring and thoughtful enterprise. These then are the places where the Gospel is most needed, where its truths can be propagated most rapidly, and from whence they can go forth, with most effect, to bless the world.

Observe, however, that Christ had compassion not on those only who came to him from the adjoining cities and villages. He often passed to and fro on the lake itself, and held communion with those who toiled on its waters. Of his twelve Apostles, four, as we have seen in the lesson of this evening (St. Mark. chap. i) were called in one day from their nets and ships, to enjoy and to proclaim his grace. What then do not the followers of Christ now owe to them who go down to the sea in ships and do business on the great waters? Everything in their condition is fitted to move the sympathies of a Christian heart. Their peculiar privations—their many and great dangers—their sore trials and temptations—their migratory life, carrying them to all parts of the earth and giving them access to so many different minds—does not all this, with their warmth of heart and almost childlike

* Four instances occur in the first three chapters of St. Mark's Gospel.

simplicity, entitle them to a peculiar place in our remembrance, while it makes it unspeakably important to the world that they too should be called with an effectual calling to Christ's service.

Yet what until lately has been their state? Agents of immense good to the world—agents of good above all to Christendom and especially to Protestant Christendom, still sailors have not been remembered; or they have been remembered, often, only to be corrupted and wronged. Of those who thirty years since profited by the toils and perils of the seaman, how many reflected that he had a soul—how many even that he was a *man*, with the sensibilities, the capacities, the rights of a man. His very name, was it not synonymous with recklessness and vagrancy? Nay more,—was it not synonymous with drunkenness, debauchery, and a God-defying impiety? Without fear of Heaven, it is not strange that he had cast off regard for man. Often he knew no home but the ruthless sea; he had no friends but some chance shipmate; he owned no power above him, but that which paced the quarter-deck; and he thought not beyond the brief term of his voyage. Picked up at the beginning of it as a machine, that could climb the mast and trim the sail and keep the look-out; thrust aside at its end as a machine no longer needed, and therefore no longer cared for, he rushed from the despotism of the ship to the licentious freedom of the shore—that shore where men smiled only to betray, where women courted only to pollute, and doors were opened only to decoy and plunder him. When the crew of a vessel was discharged, as it came into port, what was expected from them? If in their own

country, was it expected that they would save their earnings, visit their friends, respect the proprieties of life, reverence the law of the land? If they were strangers in a strange land, was it expected that they would be objects of hospitality and kindness? No, not even those who employed them, who extracted riches from their toil, and luxuries from their privations, not even they were usually kind. How much less those who dwelt afar off. Every man's hand seemed to be against the sailor, and we need not wonder if the sailor's hand was against every man. They were indeed the Ishmaelites of the sea. No Saviour came down to the shore to say to them *Repent, and be at peace with God.* No John the Baptist lifted up his voice to them, as they were tossed to and fro on the wilderness of waters. At sea there was no man to care for their souls, and on land men lay in wait to make them a prey.

Thus it was—and thus it too often is, even now. Let us thank God, however, that a brighter day for sailors begins, as we trust, to dawn. Much was done for them, when, some twenty-five years ago, Christians in England and in America, first awoke to the truth that those who live on the waters are entitled to the Gospel, no less than they who live on the land, and that as *men* they *must* have hearts to feel its power. Yet more was done when the conviction of that truth ripened into action; when missions among seamen were established; when afterwards the intoxicating cup was banished from a large portion of our merchant vessels, and when in some of them the rough discipline of the deck and the comfortless cheer of the forecastle were improved. And the results—how

cheering! They have demonstrated not merely that these men can be reached—not merely that here, as everywhere, God's blessing will follow faithful efforts to proclaim his truth and save souls; they show that this is the effort on which God seems to vouchsafe his peculiar smiles. In proportion to the means employed and the difficulties to be vanquished, no missions were ever more successful than those among seamen. Twenty years ago, a pious sailor, whether in the navies of England and America, or in their merchant service, was almost unknown;—officers and men alike seemed to agree with the world at large, in thinking, that religion was not made for sailors. Now it is computed, that among the seamen of these two countries, there are not less than ten thousand who are communicants of some Christian denomination. It is said too, that there are eight hundred captains of vessels, who glory in the service of a heavenly Master, and whose crews are almost invariably distinguished by their orderly and contented spirit. In the American navy, it is not known that there were, fifteen years since, among all its officers, more than one or two communicants. There are now more than one hundred, and many of them occupy high positions. On board our cruisers at distant stations, where hardly any human agency was employed, a deep solicitude respecting religion has arisen in more than one instance, and groups of sailors have been found in the darkness of the night, offering up their united prayers for God's grace to make them Christians. In some instances means apparently the most inadequate have become a blessing to a whole ship's company; and it is said that throughout the American navy, where

religious zeal was once either ridiculed or persecuted, it is now not only tolerated, but respected and even honored.

And what do these results say to us? Do they not say, "go forward?" God gives such success, not to supersede effort, but to reward and animate it. So much as will quicken prayer and redouble zeal, he vouchsafes; but it is only that he may leave it to his people to say whether that success shall continue and be progressive. There is still much land to be possessed. The little one is still to become a thousand, and the small one a strong nation. When you compare what has been done, with what remains undone, you must feel that there is urgent need of more exertion. In this country and England alone, there are probably two millions of men who labor on the water as seamen or watermen—men who are mostly in the prime of life, with passions that need all the restraints of religion, and temptations that might endanger the virtue of established Christians. They are men, too, who need *specific religious instruction*. Sailors, especially those on the high seas, are gregarious. They shun promiscuous assemblies. As they will live only in sailor boarding-houses, and associate only with sailor companions, so, for the present at least, they will frequent only sailor churches. And how far have these been provided? In our own land, I speak without exaggeration when I say, that they are insufficient for the accommodation of one-third of those who are temporarily on shore. In Philadelphia, where I believe the first effort in behalf of American seamen was made, and where, in proportion to the wealth and population, there is but little commerce and much

philanthropic zeal, there may be accommodation now for one thousand sailors ; whereas it is supposed that there are more than two thousand constantly in port, besides those who belong to the navy, and besides those, too, who are engaged in the navigation of rivers and canals. What must it be then along our coasts, in smaller towns, with a larger proportional trade? Consider, too, that nearly all sailors on shore might attend church—sickness being their only obstacle. Consider, moreover, how our commerce is extending. Year by year it stretches out its arms, till now our whalers are in every sea,—our traders in every harbor, and even along every barbarous shore. From a recent report made by the Navy Department, it would seem that the tonnage of the United States employed in trade, is at this moment but one-fifth less than hers who has so long written herself undisputed mistress of the seas. What then must it be ten years hence?

They are facts like these which have recently led to the formation of the *Churchmen's Missionary Association for Seamen of the Port of Philadelphia.* Its members and managers propose, with God's blessing and the aid of the benevolent, to construct a *floating church*, which shall lie at your wharves, and which shall open its doors, each Lord's day, to those who live on the water. I desire to bespeak for this effort your prayers and your active co-operation. Such a church is needed. It is needed, because existing means for the religious improvement of seamen are inadequate. It is needed, too, because as a *floating* edifice, throwing out its flag among the masts and spars of your shipping, it will be more likely to

attract the sailor's attention, and will commend itself more warmly to his professional sympathies. It can be erected at a cost much less than would be needed for a building and the necessary land on shore; it will be less exposed to danger from fire; and it can be readily moved from one point to another, should changes in the commerce of the city or other causes render removal expedient. And further, such an edifice is needed, that there may be at least one place, where the sailor can worship according to the order of our own church. Not a few of our seamen, natives and foreigners, are the children of Episcopalians. Others have been brought into contact with our services, in the navy, or in distant lands. Others again are attracted to them by their social and responsive character; and others by their chastened fervor and orderly administration. But that which, beyond all else, wins the sailor's preference towards us, is our Prayer Book. In one small volume, which he can carry always about him, he has exhaustless sources of instruction and comfort;—choice and copious extracts from Scripture for every day; prayers and thanksgivings suited to the manifold changes of his eventful life; deep confessions of sin; ardent ascriptions of praise and thanksgiving—the vows that he made, or that were made for him at baptism—solemn appeals addressed both to those who neglect and to those who celebrate the Lord's supper—devout hymns, in which his whole heart can pour itself out in melody before the Lord, with creeds and more extended expositions of a Christian's faith. These—must they not be to him a perpetual well-spring of blessing and delight, if he be only led,

when on shore, by uniting in our public worship, to use, to appreciate, and to enjoy them?

And yet, what, thus far, has the church of American Episcopalians—the church blessed by this book of Common Prayer, done for Sailors? In whatever proportion she has peculiar means for promoting their welfare, is she not bound in the same proportion to use them? As a church, too, planted especially in large cities, and embracing, within her pale, multitudes who are engaged in commerce, are not her resulting obligations the more imperative? We ask, then, what has this Church done, as yet, for sailors? But three or four chapels, where they can worship according to the order of our service, have been opened along the whole extent of our seaboard; and these have been opened only within the last six or seven years. To those bearing other Christian names, we have left the toil and the glory of conducting the sailors' worship and breaking to them the bread of life. Well, then, may we blush for the past, while we bless God that our supineness is at length disturbed —that while we commend the noble zeal of others, we have come at last to feel the awakening influence of their example—that we are now bent on sharing in the burden of this work, and are resolved that if sailors be not won to the faith and obedience of Christ and him crucified, the fault shall not be ours.

I ask your attention to a few of the reasons why we should co-operate in this undertaking.

I. We should do it, in the first place, for *our own sakes.* Independent of our religious obligations, we have all of us a present and even a pecuniary interest

in the improvement of seamen. I should hesitate to present such a motive, did I not remember that the Saviour promised earthly as well as heavenly rewards, and gave his pledge that they who seek first of all, for themselves and others, the kingdom of God and His righteousness, shall find at last that godliness is great gain, even in respect to the life that now is. Let me suggest, then, that in christianizing sailors, we add value to whatever we intrust to their care. Mere abstinence from ardent spirits, by a ship's crew, when at sea, is known to increase so materially the safety of the vessel and cargo, that they can be insured at considerably lower than ordinary rates. In other words, there is pecuniary gain to those who own the vessel, to those who own the cargo, and, of course, also to those by whom that cargo is to be purchased and consumed,—from the simple circumstance that the seamen, officers and men, can be kept sober while on shipboard. How would it be, then, if they could be kept equally sober when on shore; if, when they come on board to begin a voyage, they had the vigor, the steadiness of nerve, and mental activity of the temperate man, instead of the debility and the dulness of the sot? And, suppose that they were not only sober at all times, but were also honest, self-respecting, God-fearing men,—anxious to do justly by their employers, and to deal kindly and truly by each other. Would they not be more efficient and trustworthy,—alike in sunshine and in storm? Would they not be more vigilant when keeping their lone watches at night, and more earnest in all efforts that are needed to make the voyage at once quick and prosperous? To elevate the *character* of a workman is to add—

always and everywhere—to the *value of his services.* Even now, the intellectual and moral superiority of our seamen, gives us immense advantages over foreign nations in the competitions of trade. If I mistake not, an American vessel puts to sea for a voyage round Cape Horn, or round the world, with a number of men, which in most other countries would be thought wholly inadequate. What then, would be the result, were the men who navigate our vessels not only superior to those of other lands, but as virtuous and as efficient as religion might make them?

But, is it the safety and value of property only that we increase, by raising and improving the seamen? *Life*, too, is intrusted to his keeping—and in this busy locomotive age, there is scarcely one of us who is not often in danger merely from the recklessness, intemperance, and want of principle, which prevail among too many who labor on our waters.

But alas! there is that involved which is more precious than either life or property, and that is our *domestic peace and happiness.* How many of us may have sons, brothers, friends, who will be called by duty or interest to live on the sea! Perhaps, at a tender age, one whom we love as the apple of our eye, may be placed on shipboard He has, as yet, little of the force that can bid defiance to temptation; nor is he hardened to the toils and privations even of a landsman's life. He may be one, too, whose innocence has already yielded before the seductions of the city or the country, and now as a last resort, we consign him to the restraints of a long voyage, where he cannot reach the maddening bowl; where the theatre, the gaming table, and the brothel, cannot draw around

him their charmed circles, nor practise upon him their foul sorceries; where there must be hard fare, hard work, and implicit obedience, and where now and then there may be a solitary hour for reflection, and with God's blessing, for repentance and amendment. Methinks I see a father, his heart nearly broken by the follies and extravagance of one whom he has fondly cherished. Commands, remonstrances, entreaties, all have proved vain. As his only hope, he betakes him to a vessel bound to some far-distant land, and there, with many an anxious request to the officers—solemn charges to himself—earnest, agonizing prayers to God, he leaves all that remains to him of what was once his darling boy. With speechless anguish he turns back to comfort her who bears the whole weight of a mother's bitterest sorrow, and whose meek spirit seems ready to fail beneath that load which she would fain carry with a brave, an uncomplaining heart. Alas! fond parents! heart-stricken mourners! where shall we find words of comfort for you? Know you the companions with whom your child may be consorting now? The forecastle—the deck—are they in their present state likely to prove schools of reformation? The men who compose most crews, are they men whose examples you would have your son follow—who will plead with him to abandon his vices, and retrace his steps to a life of manliness and virtue? When he reaches the freedom of some foreign port, will they be the guides and counsellors for his inexperience? Had he been sentenced to yonder penitentiary, he would not have been without kind friends, and sympathizing, pious counsellors. He would at least have gained seclusion from base and profligate

companions. But in that floating prison to which you, in your despair, or shame, or weariness, have sentenced him, too often there is there only contamination. Strange will it be if, under such discipline, he does not wax worse and worse; if from such an exile he does not come back to you more besotted in his tastes and more madly bent on ruin. No! if we would use ships as means of reclaiming prodigal sons or reckless friends—and who knows how soon we may have occasion to do so—we must see to it that they are purged. We must see to it that they to whose care and fellowship we commit our erring, or our uncorrupted youth, are men who fear God, and who will delight in saving a soul from death.

II. But again, in the efforts now making for the sailor's welfare, we should co-operate for HIS sake. Justice and humanity both plead with loud and earnest tones in his behalf, who has toiled so efficiently in ours. What do we not owe, Brethren, to the hardy and intrepid mariner? How, but for his toils and his dangers, could we surround ourselves with the products of every clime, and the creations of every art? It is the sailor who bears to us in safety from the remotest regions, food for our nourishment; fruits and spices for our refreshment; medicines for our diseases; costly gems and fine fabrics and curious devices for our ornament and delight. He does more. Science can make no discovery; ingenuity can frame no new instrument of production; creative genius can give birth to no new, spirit-stirring, or soul-enlarging thought—no new forms of beauty or grandeur can start from the canvas of the painter, or the marble of

the sculptor, that the sailor does not take them and bear them in safety and with quick despatch to our own doors. It is through him that we *naturalize*, as it were, on our own soil, and within our own homes, the combined fruits of man's intellect, and of nature's powers over all the globe. And what does he receive in return? Is it not well, as we pass those shops where wares are gathered in such gay and gorgeous profusion from all parts of the world, to think now and then of him who gathered them? Is it not well, as we look on all the splendid array which adorns the mansions of wealth and taste; as we consider how contributions have been levied through the sailor, on the industry of every land, and the natural resources of every people, that one sumptuous dwelling-place may be provided for man, whose breath is in his nostrils—Oh! is it not well, sometimes, to ask what is that sailor himself the better, the wiser, for all this? Extending, all-enriching Commerce, what has she brought to her own laborer? Look at him in his hammock! Look at him at his meals, without fork, or plate, or table! Look at him as he is stowed away in most vessels, in the narrowest space, and in the most comfortless apartment! He is freight that does not pay—and he must give place therefore to that which does. Look at him as he reaches the haven where he would not be! a prey it may be to harpies, who stupify him with drugged liquor, rob him in a few days of all his earnings, ship him when intoxicated for another voyage, and then seize part of his wages in advance. And look at him when he comes at last to the end of life's voyage, to the crisis of his long and fitful fever, and dies as the fool dieth.

The very man through whom commerce has achieved its triumphs and dispensed its blessings, is this to be his lot? Is he to be the only one who is to have no share in these blessings or triumphs—nay, is his degradation and ruin to be the awful price at which we win them?—I will not believe it. I can understand why the grim monster War—stained with blood and orphans' tears—should first debase, and then sacrifice his ministering servants; but I cannot understand why this must needs be the case with peaceful and beneficent Commerce. I see it to be usual, but I cannot believe it to be necessary. Were it so—did it become certain that Commerce could move forward with all its magnificent train of benefits and blessings, only by degrading and sacrificing even the humblest of its human instruments, then I would say, let Commerce be stayed. Let her sails be furled, and her fires be put out. The human soul is worth more than Commerce. Let her hardy but neglected and injured servants go back to the farm and the workshop, where they can share in the comforts, and claim the spiritual rights, and enjoy the social prerogatives of our common humanity.

Brethren! here is a question which, as it seems to me, is big with interest to every philanthropist; nor to every philanthropist alone, but to every thoughtful man. In order that wealth may increase, must poverty and wretchedness increase too, and even in a more rapid ratio? Must men decay, in order that arts or trade may flourish? Without attempting any discussion, here and now, of this the most momentous problem of social science, a problem which is now

challenging our consideration from every quarter, I will only say that the tendency always apparent, more apparent now only because creative industry is now more active and universal—the seeming tendency of the poor to become poorer at the same time, and, in part, by the very same means, that the rich become richer—the seeming tendency of certain industrious pursuits, such as commerce and manufactures, to impair the moral force, and deteriorate the spiritual prospects of their operative agents, is a tendency that can be arrested by *moral means alone.* Material expedients, whether in the shape of poor laws, sumptuary laws, or agrarian laws—all expedients, in fine, which do not go to ennoble and purify the man—employed and employer—which do not go to make both parties, and especially the laborer, enlightened, upright, and pious, will fail, *as they always have failed, and as they always ought to fail.* The enlightening, purifying, and saving of man's immortal mind, is the ultimate end of all industry and all legislation, as well as of all science and all religion. That end attained, the relations of capital and labor, of employers and employed, will adjust themselves. That end neglected, adjustment becomes impossible; because its most essential element is wanting. Make men—even the poorest—thoughtful, enlightened, and upright, and they will find or make means to protect themselves; while they will extend, at the same time, a like protection to the rights and interests of others.

III. But again, *the honor of the Christian name* requires that we should labor to give our religion, with all its living power, to seamen. They are our

representatives, and the representatives of our religion in foreign lands, and among the heathen. None except *Christian* nations engage in foreign trade, and hardly any except nations professing the *Reformed* faith, enjoy at present much commercial preeminence; so that the sailors of the world, wherever they appear, appear for the most part as exemplars of the religion called Christian and Protestant. And what sort of exemplars are they? Is it strange that the name of our God is blasphemed and ridiculed even among barbarians and cannibals, when the only persons whom they see bearing the Christian name are crews such as man too many of our whalers and merchantmen? The Islands of the Pacific, for example, where it is said five hundred American whaling ships are constantly cruising, and where millions of untutored barbarians see scarcely aught of nominal Christianity except through them—what impressions must they get of the faith we profess, when a ship from Christian America nears their shores, and disgorges its inmates to do deeds of debauchery, rapine, and violence, at which heathenism itself stands aghast?

It is a fact, that not many years since, a Rajah chief of the Malaccas called together his brother chiefs and leading people, to deliberate by what means they could *reform* the sailors and whalemen that swarmed along their shores—reformation or banishment having become inevitable. What a spectacle! when Malays, who have had a world-wide notoriety as pirates and perfidious barbarians, come to meditate a mission of mercy—a scheme of moral re-

formation—for the benefit of those who call themselves Christians! Take another instance:—A sailor is driven on shore by the cruelty of his treatment. After wandering about in destitution, he sickens and dies. Some of his own crew thrust him into a hole in the sand, in the presence of Mohammedans and Pagans! Can we wonder that they pour out scorn and execration on the actors in such a tragedy? These, said they, are your Christians. They first by oppression drive men mad—they then leave them to die in loneliness and want, and when dead, they can refuse even to their poor remains the rites of sepulture, the tribute of a decent grave! Is it said that such men misrepresent Christianity? But why should Christianity be misrepresented? Why not make sailors worthy exponents of the religion we glory in? Why, when these men land on heathen shores, should they not be as conspicuous for their worth, as they now, too often, are for their debasement? The day was, when pagans, looking on the followers of Jesus, were compelled to exclaim, Behold how these Christians love one another! And is it not an object worthy of the best efforts and prayers of all who love Christ and his Gospel, to bring on a day, when, as the crews of Christian ships land on the shores of idolaters and infidels, they shall so bear themselves as to wring from the most reluctant the admission: *Behold how these men work righteousness; their Lord he is the God; we will go with them; their God shall be our God forever and ever?*

Another reason here occurs to me, why the honor of Christianity, and of our own land, is involved in the improvement of seamen; and that is, that most of

our difficulties with heathen nations, together with the reproach and expense they occasion, may be traced directly or indirectly to the misconduct of seamen. But for the provocations which they give, there would be but little danger to our merchantmen as they navigate the most distant seas, and trade along the most inhospitable coasts. It is when they go, as they sometimes do, (would I could say but rarely), with false weights and false coin, to cheat the unsuspecting natives—when they debauch their wives and daughters—when they assault, and think it sport to shoot them down; then it is that vindictive passions are roused, and the aggressor escaping, vengeance is wreaked upon the first vessel, however inoffensive, that bears the American flag, or is associated with the Christian name. That act of retribution, however, must needs be requited. It calls, it is supposed, for the bloodiest and most memorable expiation. The majesty of the American government must be invoked. The prowess of the American navy must be put in requisition, and frigates appear to batter down their towns, and lay waste their villages and fields. Now with us, all this is placed to the account of the sanguinary spirit of the heathen. But let us remember how it is among them. With what indignation, and with what justice too, may they not say, "Behold! thou art called a 'Christian,' and makest thy boast of God, and knowest his will, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost

thou commit adultery? Thou that abhorrest murder, dost thou commit murder? The name of God is blasphemed among us Gentiles through you."

IV. In the last place, need I say that as Christians, taught to prize the souls of men as above all price, we are solemnly bound *to labor for the salvation of seamen, and through them, for the salvation of those to whom they go.* Sailors can at best enjoy but a small share of the living ministrations of the Gospel. Five-sixths of their time is spent upon the ocean. But they have hearts. They are rarely skeptical. They see too much of the wonders of the Lord in the deep, and know by sad experience, too much of the uncertainty and vanity of life, to take refuge in the cheerless creed of the unbeliever. They feel as all friendless men feel, an inexpressible yearning for sympathy; and their hearts open, like those of children, to the appeals of any who show that they are friends indeed. That *now*, sailors professing and exemplifying piety can be counted by thousands, where, twenty years ago, piety was all but unknown—that those in the navy occupying the most distinguished and responsible posts are not ashamed to confess Christ and him crucified before men;—these results, when we think of the means employed, prove how much greater would be the results, were we to rise and quit ourselves like men. Be it remembered too, that when a sailor, be he officer or be he man, comes out as a follower of Christ, he is frank and decided. His influence is at once apparent, and it is in the same proportion effective. A single whaling ship, commanded by a pious captain, and manned by an examplary

crew, has been known, in the Pacific, to shed a hallowing and restraining influence on all surrounding vessels. Others, whatever might be their propensities, and to whatever excesses they might otherwise rush, felt the silent but powerful rebuke that there is in Christian principle, acted fairly and frankly out. And hence it is, that among seamen, sooner than elsewhere, the leaven of a holy influence spreads itself abroad.

And then on *heathen* soil, what aid and comfort would not Christian sailors give to our few and fainting missionaries. There are, in all the Pagan world, some twelve hundred Protestant missionaries, proclaiming the doctrines of the cross, while sailors bearing the Christian name, who go among these Pagans, must be at least a hundred times that number ;—so that one hundred sailors are seen by the heathen, where they see but a single Christian missionary. Now it is often the delight of the one to oppose and calumniate the other. Not many years since, at the instance of American seamen, the chiefs of the Marquesas Islands in the Pacific, drove away the missionaries who had labored faithfully among them. Under their influence, barriers were rising to the indulgence of licentious passion, and the native chiefs were persuaded to sacrifice their best friends, that their own homes and the homes of their people might become stews for American and English sailors. So, well-nigh, was it in the Sandwich Islands; and there is hardly a missionary post where the toiling evangelist does not find himself obstructed by those professing his own faith, and coming perhaps from his own land. Oh ! that this suicidal policy might cease—this policy of

sending one man to enlighten and purify, while we send a hundred to pervert and contaminate. Would that Christians would rouse to the magnitude and urgency of the evil, and that they would resolve in the strength of God that this evil shall be abated. Remember the heathen, Brethren, dying in the debasement and abominations which have been confirmed, if not induced by our own seamen. Remember the seaman himself. We give him but little else; let us not withhold the Gospel. A few years more, and he will fall a prey to the fury of some remorseless storm. Few seamen—very few die in their beds on shore. Suddenly, in most cases, when aloft on his perilous duty; when battling in vain with the overpowering elements; when the ship parts, and he casts himself among the breakers—then does he give back his soul to God. Let it go washed and made white in the blood of the Lamb. Let not the deep waters that engulph his body, be the image of deeper and darker waters that overwhelm his soul. Let there be a Dove hovering over him from brighter worlds; holding up to view her olive branch, and betokening the happy hour when the Son of Man shall say, "Come, ye blessed of my Father."

DRINKING USAGES.

AN ADDRESS.*

We have assembled, ladies and gentlemen, to contribute our aid in arresting a great and crying evil. We do not aim to promote directly that temperance which forms one of the noblest and most comprehensive of the Christian virtues. Our simple object is to prevent drunkenness, with its legion of ills, by drying up the principal sources from which it flows. To one of these sources, and that the most active and powerful, I propose to ask your attention this evening. The occasion, I need not say, is a most worthy one; one that merits the warmest sympathy and support of every patriot and philanthropist, of every follower of Jesus Christ.

For what is Intemperance, and what the extent and magnitude of its evils? Of these we all know something. We all know how it diseases the body; how it disturbs the equilibrium of the intellect; how it poisons the springs of generous affection in the heart, and lays a ruthless hand upon the whole moral and spiritual nature. What drunkenness does to its poor

* The substance of an address, delivered by request in the Masonic Hall, Pittsburg, April, 1852.

victim, and to those who are bound to him by the closest ties, you all know. All know, did I say? Let us thank God that few of you can know, or are likely to know, the inexpressible horrors which fill the soul of the inebriate, or the gloom and anguish of heart which are the portion of his family. You know enough, however, to feel, that where this sin enters, there a blight falls on happiness, virtue, and even hope. Look at the palpable shame and misery and guilt which collect within and about one drunkard's home; and then multiply their dreadful sum by the whole number of such homes, which, at this moment, can be found in this Christian city; and you will have an accumulation of sin and sorrow, even at your doors, which no mortal arithmetic can gauge, but which is sufficient to appal the stoutest heart, and move to sympathy the coldest charity.

But whence does this vast and hideous evil come? To you, as a jury of inquest, standing over the victims it strikes down, I appeal for a verdict according to truth and evidence. Can it be said, that they who are now cold in death, with a drunkard's shame branded on their memory, "died by visitation of God?" God sends no such curse even upon the guiltiest of his creatures. He may send pestilence and earthquake; he may send blasting and mildew; but he commissions no moral plague, like drunkenness, to carry desolation to the souls as well as bodies of men. This evil, alas! is self-invoked and self-inflicted.

And how? Do men rush deliberately, and with full purpose of heart, into such an abyss? Is there any one so lost to self-respect, to all prudence and duty, so devoid of every finer instinct and sentiment

of our nature, that he can willingly sink down to the ignominy and the woe that are the drunkard's portion? I tell you nay. Every human being recoils, with involuntary horror and disgust, from the contemplation of such a fate. He shrinks from it, as he would from the foul embraces of a serpent, and feels that he would sooner sacrifice everything than take his place beside the bloated and degraded beings who seem dead to all that is noble in our nature or hopeful in our lot. These are the victims that have gone blindfold to their fate. Gentle is the declivity, smooth and noiseless the descent, which conducts them, step by step, along the treacherous way, till suddenly their feet slide, and they find themselves plunging over the awful precipice.

And what is that deceitful road? Or which is the perfidious guide who stands ever ready to turn aside the feet of the unwary traveller? Here, ladies and gentlemen, is the great question. To arrest an evil effectually, we must know its nature and cause. It is idle to lop off branches, while the trunk stands firm and full of life. It is idle to destroy noxious leaves or flowers, while the plant still pours forth its malignant humors at the root. If we would go to the bottom of this evil, if we would lay the axe to the very root of the baleful tree, we must see how and whence it is that unsuspecting multitudes are thus ensnared, never scenting danger till they begin to taste of death.

It will be admitted, I presume, by all who hear me, that, if there were no temperate drinking, there would be none that is intemperate. Men do not begin by what is usually called immoderate indulgence, but by that which they regard as moderate. Gradually

and insensibly their draughts are increased until the functions of life are permanently disturbed, the system becomes inflamed, and there is that morbid appetite which will hardly brook restraint, and the indulgence of which is sottish intemperance. Let it be remembered, then, that what is usually styled *temperate* drinking stands as the condition precedent of that which is *intemperate*. Discontinue one, and the other becomes impossible.

But what is the cause of moderate or temperate drinking? Is it the force of natural appetite? Rarely. Nine-tenths, if not ninety-nine-hundredths, of those who use alcoholic stimulants do it, in the first instance, and often for a long time, *not from appetite, but from deference to custom or fashion.* Usage has associated intoxicating drinks with good fellowship,—with offices of hospitality and friendship. However false and dangerous such an association may be, it is not surprising that, when once established, it continually gathered strength; with some, through appetite; with others, through interest. It is in this way that what we term *Drinking Usages* have become incorporated with every pursuit in life, with the tastes and habits of every grade and class of society. In the drawing-room and dining-room of the affluent, in the public room of the hotel, in every place of refreshment, in the social gatherings of the poor, in the harvest-field and the workshop, alcoholic liquor was at one time deemed essential. Too often it is deemed so still. Many a host and employer, many a young companion, shrinks even now from the idea of exchanging the kind offices of life without the aid of intoxicating liquors, as he would shrink from some

sore offence against taste and propriety. Not to put the cup to your neighbor's lip, in one word, is to sin against that most absolute of earthly sovereigns, Fashion.

Here, then, lies the gist of the whole difficulty. Fashion propagates itself downward. Established and upheld by the more refined and opulent, it is soon caught up by those in less conspicuous walks. It thus spreads itself over the whole face of society, and, becoming allied with other principles, is planted deep in the habits and associations of a people. It is pre-eminently so with *drinking usages*. Immemorial custom; the example of those whose education or position gives them a commanding sway over the opinions and practices of others; appetite, with them who have drunk till what was once but compliance with usage, is now an imperious craving; the interest of many, who thrive by the traffic in intoxicating drinks, or by the follies into which they betray men, —here are causes which so fortify and strengthen these usages, that they seem to defy all change. But let us not despair. We address those who are willing to think, and who are accustomed to bring every question to the stern test of utility and duty. To these, then, we appeal.

Drinking usages are the chief cause of intemperance; and these usages derive their force and authority, in the first instance, wholly from those who give law to fashion. Let this be considered. Do you ask for the treacherous guide, who, with winning smiles and honied accents, leads men forward from one degree of indulgence to another, till they are besotted and lost? Seek him not in the purlieus of the low

grog-shop; seek him not in any scenes of coarse and vulgar revelry. He is to be found where they meet who are the observed of all observers. There, in the abodes of the rich and admired; there, amidst all the enchantments of luxury and elegance; where friend pledges friend; where wine is invoked to lend new animation to gaiety, and impart new brilliancy to wit; in the sparkling glass, which is raised even by the hand of beautiful and lovely women,—there is the most dangerous decoy. Can that be unsafe which is thus associated with all that is fair and graceful in woman, with all that is attractive and brilliant in man? Must not that be proper, and even obligatory, which has the deliberate and time-honored sanction of those who stand before the world as the "glass of fashion," and "rose of the fair state?"

Thus reason the great proportion of men. They are looking continually to those who, in their estimation, are more favored of fortune or more accomplished in mind and manners. We do not regulate our watches more carefully or more universally by the town-clock, than do nine-tenths of mankind take their tone from the residue, who occupy places towards which all are struggling.

Let the responsibility of these drinking usages be put, then, where it justly belongs. When you visit on some errand of mercy the abodes of the poor and afflicted; when you look in on some home which has been made dark by drunkenness,—where hearts are desolate, and hearths are cold; where want is breaking in as an armed man; where the wife is heart-broken or debased, and children are fast demoralizing; where little can be heard but ribaldry, blas-

phemy, and obscenity,—friends! would you connect effect with cause, and trace this hideous monster back to its true parent, let your thoughts fly away to some abode of wealth and refinement, where conviviality reigns; where, amidst joyous greetings, and friendly protestations, and merry shouts, the flowing bowl goes round; and there you will see that which is sure to make drinking everywhere attractive, and which, in doing so, never fails, and cannot fail, to make drunkenness common.

Would we settle our account, then, with the *drinking usages of the refined and respectable?* We must hold them answerable for maintaining corresponding usages in other classes of society; and we must hold them answerable, further, for the frightful amount of intemperance which results from those usages. We must hold them accountable for all the sin, and all the unhappiness, and all the pinching poverty, and all the nefarious crimes, to which intemperance gives rise. So long as these usages maintain their place among the respectable, so long will drinking and drunkenness abound through all grades and conditions of life. Neither the power of law aimed at the traffic in liquors, nor the force of argument addressed to the understandings and consciences of the many, will ever prevail to cast out the fiend Drunkenness, so long as they who are esteemed the favored few uphold with unyielding hand the practice of drinking.

Hence, the question, whether this monster evil shall be abated, resolves itself always into another question; and that is, Will the educated, the wealthy, the respectable, persist in sustaining the usages which produce it? Let them resolve that these usages shall

no longer have their countenance, and their insidious power is broken. Let them resolve, that, wherever they go, the empty wine-glass shall proclaim their silent protest; and fashion, which now commands us to drink, shall soon command us with all-potential voice to abstain.

Now, what is there in these usages to entitle them to the patronage of the wise and good? Are they necessary? Are they safe or useful?

Unless they can show some offset to the vast amount of evil which they occasion, they ought surely to be ruled out of court. But is any one prepared to maintain that these DRINKING USAGES are *necessary?* That it is necessary or even *useful*, that men should use intoxicating liquors as beverage? Do they add vigor to muscle, or strength to intellect, or warmth to the heart, or rectitude to the conscience? The experience of thousands and even millions, has answered this question. In almost every age and quarter of the world, but especially within the last twenty-five years, and in our own land, many have made trial of entire abstinence from all that can intoxicate. How few of them will confess that they have suffered from it, either in health of body, or elasticity of spirits, or energy and activity of mind! How many will testify that in each of these respects they were sensible gainers from the time they renounced the use of all alcoholic stimulants!

But, if neither useful nor necessary, can it be contended that these drinking customs are harmless? Are they not *expensive?* Many a moderate drinker, did he reckon up accurately the cost of this indulgence, would discover that it forms one of his heaviest

burdens. No taxes, says Franklin, are so oppressive* as those which men levy on themselves. Appetite and fashion, vanity and ostentation, constitute our most rapacious tax-gatherers. It is computed by Mr. Porter, an English statistician of distinguished ability, but of no special interest in the subject which we are now discussing, that the *laboring people* of Great Britain, exclusive of the middle and higher classes, expend no less than £53,000,000 ($250,000,000) every year on alcoholic liquors and tobacco! There is little doubt that the amount, directly or indirectly consumed in Pennsylvania† annually for the same indulgence, equals $10,000,000, a sum which, could it be saved for four successive

* "My companion at the press," says Franklin, speaking of his life as a journeyman printer in London, "drank every day a pint before breakfast, a pint at breakfast, with his bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about six o'clock, and another when he had done his day's work. I thought it a detestable custom; but it was necessary, he supposed, to drink *strong* beer, that he might be *strong* to labor. I endeavored to convince him that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread; and therefore, if he could eat that with a pint of water, it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor,—an expense which I was free from; *and thus these poor devils keep themselves always under.*" See Dr. Franklin's Life, written by himself.

† In Western Pennsylvania, one of the most valuable products is bituminous coal. Great quantities are sent down the Ohio, and are paid for in whiskey. I was informed by a distinguished citizen of that part of the State, that every year shows a balance against the producers of coal, and in favor of the distillers!

years, would pay the debt which now hangs like an incubus on the energies of the Commonwealth. In wasting $250,000,000 every year, the laboring population of Britain put it beyond the power of any government to avert from multitudes of them the miseries of want. Were but a tithe of that sum wrenched from the hands of toil-worn labor, and buried in the Thames or the ocean, we should all regard it as an act of stupendous folly and guilt. Yet it were infinitely better that such a sum should be cast into the depths of the sea, than that it should be expended in a way which must debauch the morals, and destroy the health, and lay waste the personal and domestic happiness of thousands. If the question be narrowed down to one of mere *material wealth*, no policy can be more suicidal than that which upholds usages, the inevitable effect of which is to paralyze the *productive* powers of the people, and to derange the proper and natural *distribution* of property. Remember, then, he who sustains these usages, sustains the most prolific source of improvidence and want. He makes, at the same time, an inroad upon his own personal income, which is but a loan from God, intrusted to him for his own and others' good.

But these drinking usages are not only expensive, *they are unreasonable*. What is their practical effect? It is that others shall decide for us a question, which ought most clearly to be referred only to our own taste and sense of duty. We are to drink, whether it be agreeable to us or not, whether we think it right or not, whether we think it safe or not. Moreover, and this is sufficiently humiliating, we are to drink precisely *when*, and precisely *where* others

prescribe. It has been said, that in some parts of our country, one must either drink with a man who invites him or fight. It is not long since, in every part of it, one must either drink when invited, or incur the frowns and jeers of those who claimed to be arbiters of propriety. And, even now, he or she who will not drink at all, or will drink only when their own reason and inclination bid, must not be surprised if they provoke invective or ridicule. And is a bondage like this to be upheld? Does it become free-born Americans, who boast so much of liberty, to bow down their necks to a servitude so unrelenting, and yet so absurd?

A German nobleman once paid a visit to Great Britain, when the practice of toasting and drinking healths was at its height. Wherever he went, during a six months' tour, he found himself obliged to drink, though never so loath. He must pledge his host and his hostess. He must drink with every one who would be civil to him, and with every one, too, who wished a convenient pretext for taking another glass. He must drink a bumper in honor of the king and queen, in honor of church and state, in honor of the army and navy. How often did he find himself retiring, with throbbing temples and burning cheek, from these scenes of intrusive hospitality! At length his visit drew to a close, and to requite, in some measure, the attentions which had been lavished upon him, he made a grand entertainment. Assembling those who had done him honor, he gathered them round a most sumptuous banquet, and feasted them to their utmost content. The tables were then cleared. Servants entered with two enormous hams; one was placed at

each end, slices were cut and passed round to each guest, when the host rose, and with all gravity said, "Gentlemen, I give you the king! please eat to his honor." His guests protested. They had dined,—they were Jews—they were already surcharged through his too generous cheer. But he was inflexible. "Gentlemen," said he, "for six months you have compelled me to *drink* at your bidding. Is it too much that you should now *eat* at mine? I have been submissive: why should you not follow my example? You will please do honor to your king! You shall then be served with another slice in honor of the queen, another to the prosperity of the royal family, and so on to the end of the chapter!"

But, waiving the *absurdity* and *costliness* of these usages, let me ask if they are *safe*. No one who drinks can be perfectly certain that he may not die a drunkard. Numbers which defy all computation have gone this road, who were once as self-confident as any of us can be. No one, again, who drinks can be certain that he may not, in some unguarded hour, fall into a debauch, in which he shall commit some error or perpetrate some crime, that will follow him with shame and sorrow, all his days. How many a young man, by one such indiscretion, has cast a cloud over all his prospects for life! You have read Shakspeare's "Othello," the most finished and perfect, perhaps, of all his tragedies. What is it but a solemn Temperance Lecture? Whence come all the horrors that cluster round the closing scenes of that awful and magnificent drama? Is it not from the wine with which Iago plied Cassio? What is Iago himself but a human embodiment of the Great Master of Evil?

And, as that Master goes abroad over the earth seeking whom he may destroy, where does he find a more potent instrument than the treacherous wine-cup? This dark tragedy, with its crimes and sorrows, is but an epitome, a faint transcript, of ten thousand tragedies which are all the time enacting on this theatre of our daily life. How many are there at this moment, who, from the depths of agonized and remorseful hearts, can echo the words of Othello's sobered, but almost frenzied lieutenant, "O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee devil!" "That men should put an enemy in their mouths to steal away their brains! That we should with joy, pleasance, revel, and applause, transform ourselves into beasts!" "Oh! I have lost my reputation! I have lost the immortal part of myself, and what remains is bestial, —my reputation, Iago, my reputation!" "To be now a sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup is unblessed, and the ingredient is a devil." In this land, and in our day, there are few cups which, for the young and excitable, are not "inordinate." Wines that are charged high with brandy, or brewed in the distillery of some remorseless fabricator, are never safe. Among wine-proverbs, there are two which are now more than ever significant of truth: "The most voluptuous of assassins is the bottle;" "Bacchus has drowned more than Neptune."

It is not the opinion of "temperance fanatics" merely, that adjudges drinking to be *hazardous*. It is so in their estimation who are close, practical observers and actors in life. Mr. Jefferson is said to

have expressed his conviction,—the result of long and various experience,—that no man should be intrusted with office who drank. I have now before me evidence still more definite, in the twofold system of rates proposed to be applied in one of our largest cities by the same Life Insurance Company. The one set of rates is adapted to those who use intoxicating liquors; the other, to those who do not use them at all. Suppose that you wish your life to be assured to the extent of $1000, and that you are twenty years of age. If you practise total abstinence, the rate will be $11 60 per annum; if you use intoxicating drinks, it will be $14 70. At twenty-five years of age, the rates will be as $13 30 to $17; at thirty years of age, as $15 40 to $19 60. I have also before me the returns of two Beneficial Societies, in one of which the principle of total abstinence from all intoxicating liquors was observed, while in the other it was not. The result has been, that, with the same number of members in each, the deaths in one, during a given period, were but *seventy-seven;* whereas, in the other, they were *one hundred and ten!* making the chances of life as ten to seven in their favor who practise *total abstinence.* This result need not so much astonish us, when we are told, on the authority of persons who are said to have made careful and conscientious inquiry, that, of all males who use intoxicating liquors, one in thirteen becomes intemperate.

Here, then, are results reached by men of business, when engaged in a mere calculation of probabilities. Drinking, according to their estimates, is hazardous, —hazardous to life and property, hazardous to reputation and virtue. Is it not wise, then, to shun that

hazard? Is it not our duty? Is not this a case in which the Saviour's injunction applies?—"*If thy right eye offend thee, pluck it out, and cast it from thee; if thy right hand offend thee, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish than that thy whole body should be cast into hell-fire.*" We all consider it madness not to protect our children and ourselves against small-pox, by vaccination; and this, though the chances of dying by the disease may be but one in a thousand, or one in ten thousand. Drunkenness is a disease more loathsome and deadly even than small-pox. Its approaches are still more stealthy; and the specific against it—total abstinence—has never failed, and cannot fail.

But let us admit for one moment and for the sake of argument—(to admit it on other ground would be culpable)—let us admit that *you can drink with safety to yourself. Can you drink with safety to your neighbor?* Are you charged with no responsibility in respect to him? You drink, as you think, within the limits of safety. He, in imitation of your example, drinks also, but passes that unseen, unknown line, within which, for him, safety lies. Is not your indulgence, then, a stumbling-block,—ay, perchance, a fatal stumbling-block in his way? Is it not, in principle, the very case contemplated by St. Paul, when he said, "*It is good neither to eat flesh,* NOR TO DRINK WINE, *nor anything whereby thy brother stumbleth, or is offended, or is made weak?*" Yonder are the young and inexperienced, without habits of self-control, and with fiery appetites. Would you have them do as you do? Yonder is one who is

just on the verge of the precipice that will plunge him into shame and woe unutterable: are you willing that he should find in your daily potations a specious apology for his own? Or yonder is one who is already a bondman to this fearful vice, but who feels his debasement, and would gladly be once more free: will you do that in his presence which will discourage him from striking boldly for emancipation? Nay, it may be that he is even now struggling bravely to be free. He has dashed away the cup of sorcery, and is practising that which to him is the only alternative to ruin. Is it well, Christian—follower of Him who sought not his own, and went about doing good—is it well that from *you* should proceed an influence to press him back to his cups?—that *you*, by your example, should proclaim, that not to drink is to be over-scrupulous and mean-spirited?—that at *your* table, in *your* drawing-room, he should encounter the fascination which he finds it so hard to withstand, so fatal to yield to?

Nineteen years ago, I knew an instructor who stood in relations most intimate to three hundred students of a college. The disorders which occasionally invade such institutions, and the disgrace and ruin which are incurred by so many promising young men, result almost exclusively from the use of intoxicating liquors. This fact had so imprinted itself on this instructor's mind, that he made a strenuous effort to induce the whole of this noble band to declare for that which was then considered the true principle,—total abstinence from *distilled* spirits. Fermented stimulants were not included; but it was pointedly intimated that intoxication on wine or beer would be

a virtual violation of the engagement. The whole number, with perhaps two or three exceptions, acquiesced; and, for a few months, the effect was most marked in the increased order of the institution, and the improved bearing of its inmates. Soon, however, there were aberrations. Young men would resort occasionally to hotels, and drink champagne; or they would indulge in beer at eating-houses. The evil which at one time seemed dammed out, was about to force itself back; and the question arose, What could be done? Then that professor came to the conclusion, that, for these young men at least, there was no safety but in abstinence from *all* intoxicating liquors. He had often protested against including wine in the same category with ardent spirits. But the wine these young men drank was as fatal to them and to college-discipline as rum; and the simple alternative was between continued excesses, on the one hand, or total abstinence from all intoxicating beverage, on the other. Under such circumstances, this professor did not long hesitate. He determined to urge and exhort those for whose welfare he was so fearfully responsible, to the only course which was safe for them. But there was one huge difficulty in his way. It was the bottle of Madeira which stood every day upon his own table. He felt, that, from behind that bottle, his plea in behalf of abstinence from all vinous potations would sound somewhat strangely. He was not ready to encounter the appeal from theory to practice, which all are so prompt to make,—none more prompt than the young,—when they deal with the teachers of unwholesome doctrine. He determined, therefore, to prepare himself for his duty by

removing every hindrance which his own example could place in the way of the impression which he was bent upon producing. Did he act well and wisely? Ye fathers and mothers, who know with what perils the young are encompassed when they go forth into the world, would you have advised him to cling to his wine? Or you, who may be about to commit a fiery and unstable son to a teacher's care and guidance, would you prefer that this teacher's example and influence should be *for* wine-drinking, or *against* it?

But if, in your judgment, that professor stands acquitted — nay, if you actually applaud his course, what, permit me to ask, is *your* duty? — yours, fathers and mothers! yours, sisters and brothers! yours, employers and teachers! There is not one of you but has influence over others, and that influence is much greater than you are apt to imagine. Is it not a sacred trust, which should never be abused? O parents! do you consider, as you ought, how closely your children observe all your ways, and how eagerly and recklessly they imitate them? Employers! do you estimate sufficiently your responsibility in regard to hirelings and domestic servants, who are prompt to adopt your habits and manners, but who seldom possess the self-control which your education and position constrain you to exercise? Your precepts, enjoining sobriety and moderation, pass for little. Your practice, giving color and countenance to self-indulgence, sinks deep into their hearts. One hour spent by you in thoughtless conviviality may plant the seeds of sin and ruin in those by whom you are attended! And the crowd of wives, mothers, sisters,

daughters, that I see before me—do *they* always consider with what wizard power they rule over man's sterner nature? It is our pride and privilege to defer to your sex. At all periods of life, and in all relations, you speak with a voice which penetrates to our gentler and nobler sentiments. Most of all is this the case when you burst into early womanhood, encompassed by bright hopes and fond hearts,—when the Creator adorns you with graces and charms that draw towards you the dullest souls. Ah! how little do you appreciate, then, the sway which, for weal or woe, you wield over those of our sex who are your companions and friends! Is that sway always wise and holy? Is it always on the side of temperance and self-command? Alas! alas! could the grave give up its secrets, what tales of horror would it not reveal of woman's perverted influence — of woman thoughtlessly leading men, through the intoxicating cup, to the brink of utter and hopeless ruin! One case of the kind was mentioned to me lately. It is but one of many.

A young man, of no ordinary promise, unhappily contracted habits of intemperance. His excesses spread anguish and shame through a large and most respectable circle. The earnest and kind remonstrance of friends, however, at length led him to desist; and feeling that for him to drink was to die, he came to a solemn resolution that he would abstain entirely for the rest of his days. Not long after, he was invited to dine, with other young persons, at the house of a friend. *Friend!* did I say? pardon me: he could hardly be a friend who would deliberately place on the table before one lately so lost, now so marvellously

redeemed, the treacherous instrument of his downfall. But so it was. The wine was in their feasts. He withstood the fascination, however, until a young lady, whom he desired to please, challenged him to drink. He refused. With banter and ridicule she soon cheated him out of all his noble purposes, and her challenge was accepted. He no sooner drank than he felt that the demon was still alive, and that from temporary sleep he was now waking with tenfold strength. "Now," said he to a friend who sat next to him, "now I have tasted again, and I drink till I die." The awful pledge was kept. Not ten days had passed before that ill-fated youth fell under the horrors of delirium tremens, and was borne to a grave of shame and dark despair. Who would envy the emotions with which that young lady, if not wholly dead to duty and to pity, retraced her part in a scene of gaiety, which smiled only to betray?

Let me not be misunderstood. I do not maintain that drinking wine is, in the language of the schools, *sin per se*. There may be circumstances under which to use intoxicating liquors is no crime. There have been times and places in which the only intoxicating beverage was light wine, and where habits of inebriation were all but unknown. But is that *our* case? Distillation has filled our land with alcoholic stimulants of the most fiery and deleterious character. Our wines, in a large proportion of instances, are but spurious compounds, without grape-juice, and with a large infusion of distilled spirits, and even of more unhealthy ingredients. As long ago as the days of Addison, we read in the Tatler (No. 131) that in London there was a "fraternity of chemical operators,

who worked under ground in holes, caverns, and dark retirements, to conceal their mysteries from the observation of mankind. These subterranean philosophers are daily employed in the transmutation of liquors; and, *by the power of magical drugs and incantations, raising, under the streets of London, the choicest products of the hills and valleys of France. They can squeeze claret out of the sloe, and draw champagne out of an apple.*" The practice of substituting these base counterfeits for wine extracted from the grape has become so prevalent in this country, that well-informed and conscientious persons aver, that for every gallon of wine imported from abroad, ten or more are manufactured at home. "Five-and-twenty years ago," says the late J. Fennimore Cooper, "when I first visited Europe, I was astonished to see wine drunk in *tumblers.* I did not at first understand that half of what I had been drinking at home was brandy under the name of wine."

These adulterations and fabrications in the wine trade are not confined to our country or to England. They abound where the vine flourishes in greatest abundance. "Though the pure juice of the grape," says our eminent countryman, Horatio Greenough, (the sculptor) "can be furnished here (in France) for *one cent* a bottle, yet the retailers choose to gain a fraction of profit by the admission of water or drugs." He adds, "how far the destructive influence of wine, as here used, is to be ascribed to the grape, and how far it is augmented and aggravated by poisonous adulterations, it would be difficult to say." McMullen, a recent writer on wines, states that in France there are "extensive establishments (existing at Cette and

Marseilles) for the manufacture of every description of wine, both white and red, to resemble the produce not only of France, but of all other wine-countries. It is no uncommon practice with speculators engaged in this trade to purchase and ship wines, fabricated in the places named, to other ports on the continent; and, being branded and marked as the genuine wines usually are, they are then transshipped to the markets for which they are designed, of *which the United States is the chief*. Such is the extent to which this traffic is carried, that one individual has been referred to in the French ports who has been in the habit of shipping, four times in the year, twenty thousand bottles of champagne, *not the product of the grape, but fabricated in these wine factories*. It is well known that the imposition of these counterfeit wines has arrived at such a pitch as to become quite notorious, and the subject of much complaint, in this country at least."*

In the presence of facts like these, I ask, What is our duty? Were nine out of ten of the coins or bank-bills which circulate, counterfeit, we should feel obliged to decline them altogether. We should sooner dispense entirely with such a medium of circulation, than incur the hazard which would be involved in using it. And, even if we could discriminate unerringly ourselves between the spurious and the genuine, we should still abstain, *for the sake of others*, lest our example, in taking such a medium at such a time, encourage fabricators in their work of fraud, and lead the unwary and ignorant to become their victims. But, in such a case, abstinence would be practised at

* McMullen, on Wines, p. 172.

great personal inconvenience. It is not so with abstinence from intoxicating drinks. That can subject us to no inconvenience worthy to be compared with the personal immunity with which it invests us, and with the consoling consciousness that we are giving no encouragement to fraud, and placing no stumbling-block in the way of the weak and unwary.

The question, then, is not, What may have been proper in other days or other lands, in the time of Pliny or of Paul, but *what is proper now, and in our own land.* The Apostle points us to a case, in which *to eat meat* might cause one's brother to offend; and his own magnanimous resolution, under such circumstances, he thus avows,—"*If meat make my brother to offend, I will eat no meat while the world stands.*" Thus what may at one time be but a lawful and innocent liberty, becomes at another a positive sin. The true question, then,—the only practical question for the *Christian* patriot and philanthropist,—is this: "Intemperance abounds! Ought not my personal influence, whether by example or by precept, to be directed to its suppression? *Can* it be suppressed while our present drinking usages continue? In a country where distilled liquors are so cheap and so abundant, and where the practice of adulterating every species of fermented liquor abounds,—in such a country, can any practical and important distinction be made between different kinds of intoxicating liquors? If abstinence is to be practised at all, as a *prudential* or a *charitable* act, can it have much practical value unless it be *abstinence from all that can intoxicate?*" These questions are submitted, without fear, to the most deliberate and searching scrutiny.

Ladies and gentlemen, I conclude. Neither your patience nor my own physical powers will permit me to prosecute this subject. I devoutly hope, that in the remarks which I have now submitted, I have offended against no law of courtesy or kindness. I wish to deal in no railing accusations, no wholesale denunciations. When Paul appeared before the licentious Felix, he *reasoned* with him we are told, of *temperance*. It is the only appeal that I desire to make. I might invoke your passions or your prejudices; but they are unworthy instruments, which he will be slow to use who respects himself; and they are instruments which generally recoil with violence on the cause that employs them. There is enough in this cause to approve itself to the highest reason, and to the most upright conscience. Let us not be weary, then, in calling them to our aid. If we are earnest, and yet patient; if we speak the truth in love, and yet speak it with all perseverance and all faithfulness, it must at length prevail. But few years have passed since some of us, who are now ardent in this good work, were as ignorant or skeptical as those whom we are most anxious to convince. We then thought ourselves conscientious in our doubts, or even in our opposition. Let our charity be broad enough to concede to those who are not yet with us the same generous construction of motives which we then claimed for ourselves. And let us resolve, that, if this noble cause be not advanced, it shall be through no fault of ours; that our zeal and our discretion shall go hand in hand; and that fervent prayer to God shall join with stern and indomitable effort to secure for it a triumph alike peaceful and permanent.

It was a glorious consciousness which enabled St. Paul, when about to take leave of those amongst whom he had gone preaching the kingdom of God, to say, "*I take you to record this day that I am pure from the blood of all men.*" May this consciousness be ours, my friends, in respect, at least, to the blood of drunkards! May not one drop of the blood of their ruined souls be found at last spotting our garments! Are we ministers of Christ? Are we servants and followers of Him who taught that it is more blessed to give than to receive? Let us see to it, that no blood-guiltiness attaches to us here. We can take a course which will embolden us to challenge the closest inspection of our influence as it respects intemperance; which will enable us to enter without fear, on this ground at least, the presence of our Judge. May no false scruples, then, no fear of man which bringeth a snare, no sordid spirit of self-indulgence, no unrelenting and unreasoning prejudice, deter us from doing that over which we cannot fail to rejoice when we come to stand before the Son of Man!

SUNDAY-SCHOOLS.

PASTORAL LETTER.*

My Brethren:

A short time since I was requested to close a course of valuable and instructive lectures, which had been delivered by five of my reverend brethren† before Sunday-school teachers, by an address *on the general advantages of Sunday-schools, and on the duty of Christians to engage in teaching.* On being applied to by those before whom the address was delivered to furnish a copy for publication, I was advised to issue it in the form of a *Pastoral Letter*, that it might thus come before the clergy and congregations of the diocese. To this suggestion I have yielded with some reluctance, fearing that on a subject so much discussed and so generally understood, I should not be able to offer anything worthy of your perusal, yet rejoicing in an opportunity to testify my grateful devotion to the interests of the people of my charge, and especially to the great subject of *Christian education.*

Being of human appointment, Sunday-schools can

* Issued in 1846.

† Rev. Dr. Morton, Rev. Richard Newton, D.D., Rev. Thomas M. Clark, Rev. Dr. Ducachet, and Rev. Benjamin Dorr, D.D.

claim the support and service of Christians only in proportion as they give promise of usefulness—so that their *advantages* form the main subject for my remarks.

Before entering on a discussion of these advantages, you will allow me to remind you that every agent, however wise in its conception, or beneficent in its tendencies and capabilities, is yet liable to abuse, and that in whatever degree it is abused, it must part with its appropriate advantages, and become an instrument of evil. As the weapon intended and calculated to give the warrior victory over others may be turned by him with suicidal hand against his own life, so may the Scriptures, which are able to make men wise unto salvation, be wrested by them to their own destruction, just as the Church of God, appointed by the Redeemer to be the pillar and ground of the truth, may be so corrupted, as to become the minister of little but error in doctrine or viciousness in life. It is the same with Sunday-schools. On the one hand stands a school well organized—well superintended—well instructed—well visited—above all, well and wisely prayed for. Fountain only of blessing, its every exercise from the moment appointed for its meeting to the instant when, at the signal from the bell, its classes file out in regular succession—quietly, respectfully, amiably, is A LESSON—a lesson in *order;* a lesson in *punctuality;* a lesson in *neatness;* a lesson in *patience;* a lesson in *attention;* a lesson in *subordination* to lawful authority, in *docility*, as learners of the truth as it is in Jesus, in *reverence* towards God, and in *meekness*, *courtesy*, and *kindness* towards all with whom the pupil is associated

And what is better, these lessons are practised at the same time that they are learned—or rather, they are learned by being practised. The direct religious instruction which aims at depositing precious seed in young and susceptible minds, is but a part,—I had almost said, it is the smallest part—of the high and holy influence which by God's blessing will follow such a school, an influence which becomes incorporated with the very nature of its youthful charge, going with them into life, and may we not hope *through* life, in many instances to a happy immortality?

But on the other hand stands a school not well organized—not well taught—not well and wisely prayed for. It is not punctually opened. Its introductory devotions are not offered reverently, and amid profound stillness, broken only by clear and orderly responses. Its exercises are carried forward amidst noise and irregularity. The children do not come in neat dresses, or with cleanly persons; they do not recite carefully to teachers who seem anxious to impart full and exact knowledge to the understanding, and at the same time to make deep, abiding, and salutary impressions on the heart. Not earnestly engaged in the work—with no adequate preparation before he comes to meet his class—the teacher seems intent only on discharging an irksome task, while his levity, indifference, impatience, or sternness, perhaps all combined, contribute to impart to the quick apprehension of a child, anything but respect for him—anything but sympathy for the truth which (by his example, if not by his precept) he so grievously misrepresents.

Need I say that such schools exist, and that they represent not the legitimate workings of the noble Sunday-school system, but its abuse and perversion. That they do no good I will not presume to say. It is something to have children rescued on the Lord's day, even for one or two brief hours, from idleness and disorder, perhaps from ribaldry and licentiousness —something to have them gathered where there is an approach, however distant, to neatness and order; to have even a few facts and principles connected with our holy religion, and with the soul's eternal welfare, lodged in their memory, and wrought, however imperfectly and partially, into their understanding. Yes, it is something, it is much, to have those who at home may hear but little except scandal, vituperation, obscenity, and oaths—to have them collected where they can learn that there is a God to be feared, a Saviour to be loved; that they have solemn duties and responsibilities resting upon them everywhere; that there is such a thing as government and lawful authority, and such graces as courtesy, gentleness, forbearance, and subordination. Yet what serious deductions must be made even from these advantages, when we consider that such pupils have been accustomed to do, in a loose and slovenly manner, what, with nearly the same trouble, they might have been trained to do well; that instead of acquiring a taste for religious reading, and a relish for the services of the sanctuary, they have contracted, perhaps, disgust for all serious books, perhaps aversion to the very name of the house of God; that instead of being taught to *think*, they have been taught to study and to recite without thinking; have received *little infor-*

mation where they might have acquired much, while nothing has been done to awaken the affections, to impress the conscience, to quicken the spiritual apprehension through the imagination, or to enlist the will in active and persevering efforts to do right. Who that knows the insidious, inflexible nature of habit, does not know that dark and ineffaceable lines of evil may thus be traced on the child's soul, and that through eternity he may look back with deep regret on injury he received, on wrongs done to him within the sacred precincts of a school, opened in the name and for the service of Jesus Christ.

I place the evil, both positive and negative, which may thus accrue, from schools badly conducted, distinctly before you, because it is all-important to remember that what we aim at is not merely to have Sunday-schools, but to have good ones; not merely to induce Christians to engage as superintendents and teachers, but to have them engage with such a deep sense of their responsibility, that they will spare no pains to qualify themselves well for the work. While devoutly thankful to God for the benefits already attained, they who most value Sunday-schools are bent on seeing the standard of excellence advanced to a yet higher point. To be content with our present attainments is always a precursor of decline, as well as a mark of weakness. The one condition of great achievements is to be grateful for what we have been able to do—but intent at the same time on doing something nobler and better. By spreading among teachers clearer views of the nature and magnitude of their duty, we may hope to incite them to greater zeal and assiduity. By presenting to those

who are not teachers the advantages and blessings which would result, were Sunday-schools more fully appreciated, and more earnestly upheld, we may hope to draw by degrees to their support the best talent and the most devoted piety of every congregation. Thus shall we infuse into a system already fraught with abundant blessing, an element of progress and improvement, which shall secure that with each succeeding year it will contribute more and more to the glory of God and the improvement of man's estate.

But what are *the general advantages of Sunday-schools?*

I. *To Pastors.*—Considered in the twofold character which he now sustains to the young—that of Pastor and Catechist—the minister of Christ will be found to receive from Sunday-schools most efficient and essential aid. It is too true that, as sometimes conducted, they do, in a measure, supersede his proper agency in the training of the young. But still, that pastor who is most faithful in discharging this duty, whose affections are most fervently enlisted in its behalf, whose spirit is most moved and stirred within him when he looks upon the eventful golden years of childhood and youth—is he not the one who will feel most deeply the need of such co-operation as Sunday-schools can afford? Properly administered, they are the means of calling around him, as fellow-laborers, operating under his eye and direction, the best instructed and the most devoted members of his flock—calling them to assist in training the young to a proper knowledge and appreciation of their Christian privileges and responsibilities. Being subdivided into small classes, the children receive, each one,

more instruction than could be given to them if they were taught collectively; and at the same time they receive that which is best adapted to their age and capacity. While receiving it, too, they are subjected to useful discipline, and if supplied with proper instructors, they have before them edifying examples of the Christian virtues and graces. Consider the effect of this arrangement in *opening the heart, and in preparing the understanding of a child to receive the pastor's teaching.* Whether he teach from the Scriptures or the Catechism, is it not most important that he should be able to address minds that are already furnished with some measure of knowledge, and excited to some degree of interest?

When, then, *from the platform of his Sunday-school*, the minister of Christ examines and addresses his youthful flock, he occupies one of the noblest and most effective of pulpits. He has the lambs of the fold by themselves. In humble imitation of his Divine Master, he can take them in his arms, he can lay his hands upon them and bless them. He has them, too, in company with their teachers, who have just been discussing with them the same themes. He has them with minds instructed and quickened. With what effect may he not explain, exhort, and reprove! How deep and imperishable the lessons which he may write upon hearts thus prepared—hearts that are wax to receive, but marble to retain! Instead of exonerating him from the duty he owes to the children of his flock, the Sunday-school has but given him new motives, it has but supplied him with new means for discharging it. While *he* can give but one or two hours in each week to the task, that school has in ef-

fect given as many hours as it has teachers, and given them in order to qualify and to predispose the children to drink in his instructions with willing minds and thirsting hearts.

Consider, further, how by these means the sphere of a Pastor's influence over the young is *enlarged*. Were he alone to instruct children, he could hardly expect, in the present state of the Christian world, to gather more than those that belong to his own fold. Indeed, without more visiting and personal attention than clergymen, already overburdened with care, can well afford, he could rarely secure the attendance even of the children in his own congregation. Under the Sunday-school system he enlists the aid of Christians active in their habits, and not overcharged with cares, who can go from house to house encouraging the members of the congregation to send their little ones, and to send them punctually and statedly. The same persons extend their visits beyond the parish: they go to those *that are afar off*. In the true spirit of the Gospel, so missionary and aggressive in its love, they go out into the highways and hedges. They compel the ignorant and the neglected "to come in," that thus the table spread with instruction may be filled, and the Pastor have access to multitudes who otherwise had never listened to his voice, nor sat beneath the droppings of the sanctuary. If to all this you add the silent but effective teaching which the pupil carries with him to his own home, in the form of religious books — books so expressly adapted to excite to thoughtfulness the young and untutored mind — you will then be able to judge whether the Sunday-school be not indeed the right

arm of a wise Pastor's strength. The ancient and venerable system of catechizing needs to be maintained. It needs to be maintained with increased vigor and effect. But deprive it of the aid which well-conducted Sunday-schools afford in collecting the children, in interesting them by the various means now so skilfully employed, in preparing their understandings and their hearts for the reception of the Pastor's teaching, in cultivating a taste for religious reading; and in such case how much more meagre the instruction, and how much feebler the impression which that system, though administered with the most burning zeal, could impart?

II. But some one may say, How is it with the PARENTS? Does not the work assigned to Sunday-school teachers properly belong to *them?* Are they not charged, even by the God of nature, with the instruction as well as with the guardianship and maintenance of their children? To that charge has not the God of the Bible added the most solemn and explicit injunctions, both in the Old Testament and in the New? Has not our Church enforced those injunctions by every means in *her* power; and yet the Sunday-school, does it not tend to discharge parents from these most solemn and imperative obligations? I answer, that such a tendency cannot belong to the system. It can belong only to its abuse. The more weighty the responsibilities of a parent, the more must he feel prompted to ask, Who is sufficient for these things? And, that he may and ought to derive aid from others—for example, from his Pastor—is evident from the authoritative charge given by the Saviour through St. Peter to all his ministers, "*Feed*

my lambs." That in our communion, at least, he ought to be assisted by lay members also, is evident from that rubric in our baptismal office which requires that there should be in the case of every child at least three sponsors, i. e., three pledges for every child's religious training, *other than his parents*, a rubric which may indeed be relaxed in this country, but which, in England, is enforced by a positive canon, that prohibits parents from acting as sponsors, and requires every sponsor to be a communicant.

But further. What parent hesitates to avail himself of the aid of teachers in communicating *general* knowledge to his children? or in developing their faculties and forming their character for this world? It is by no means easy to find any argument for such aid which may not be extended with something like the same force to the aid which is proffered by Sunday-schools in the *religious* training of our offspring. It is *aid*, remember! not *a substitute* — intended to strengthen a parent's influence, not to supersede it. That parent may be well-instructed himself; he may be deeply religious; he may have aptness for teaching, and leisure for the work—still he will, in our opinion, do well to invoke assistance from without, and from the Sunday-school.

1st. Because in the regular recurrence of its exercises, and in the necessity of preparing his children for them, the most faithful parent finds a fresh impulse (always needed) to the more punctual and thorough discharge of his own duty.

2d. Because, though himself superior to the teacher employed, both in knowledge and in Christian attainments, that teacher may still have a greater tact in

reaching a child's apprehension, or in rousing his torpid conscience.

3d. Because most parents feel more or less embarrassment when they deal with their children in regard to their eternal peace; the very intenseness of their interest often rendering them injudicious as teachers; their partiality blinding them to the faults and frailties of their children; frequent repetition and constant intercourse deadening the effect of their appeals; and conscience (always most active in pious bosoms) whispering to the parent that his life, so closely and intimately known to his children, may have paralyzed the power and authority of his religious teaching.

Consider, too, the *oblique* or incidental instruction which a pupil at Sunday-school derives from what he hears addressed to others, as well as from what he observes of their conduct, and of the discipline to which they are subjected. "At home," says an ancient writer on education (Quintilian), "a boy can learn only what is taught *him*, but in a school he can learn what is taught to others."

And then, is it not well to remember that in a Sunday-school children of different social positions and relations are brought together, and a spirit of Christian fellowship and communion engendered, which may last through life, and thus contribute to break down those conventional and unchristian barriers which too often separate those who worship at the same altar. How despotic and exacting must be the fashion of this world when it will not allow even a common Lord, a common faith, a common baptism, to bind together the members of the same spiritual household in the bonds

of true and heartfelt brotherhood. They shall sit beneath the same roof—they shall unite in the same prayers and praises—they shall listen to appeals from the same consecrated lips—they shall handle the same symbols of a Saviour's broken body and shed blood, and rest their ashes at last beneath the same holy benediction; and yet they shall occupy from year to year adjoining pews, without exchanging one token of fraternal regard, or even of courteous recognition. Honor and precedence shall be given in the house of God to worldly rank, merely, perhaps, because it is worldly rank. There shall come into the assembly a man with a gold ring, in goodly apparel; and there shall come in also a poor man, in vile raiment; and they shall have respect unto him that weareth the gay clothing and say unto him, *Sit* thou here, in a good place, and say to the poor, *Stand* thou there, or sit here under my footstool. Is it not something, brethren, that the Sunday-school tends, by its system of classification and its early and long-cherished associations, to melt down these factitious barriers, and to bind together in true unity of spirit those who were at first made of *one blood*—have by *one blood* been redeemed—and who hope, through that same redeeming blood, to meet at last as ransomed prodigals in *one Father's house?*

Before leaving this branch of the subject, let me remind parents that we get good by doing good; that it is in dispensing blessings to others that we are carried where God will most surely shed blessings on our own souls. When children from respectable, pious, and well-trained families go to Sunday-school, they cannot but be centres there of a holy and benignant

influence. Their intelligence, their manners, their deportment, shall all be sources of instruction to children less favored. Others, too, who but for their example or solicitation would never have attended, shall be attracted to the school. Especially shall this be the case with the children of the poor. Did none but the offspring of poverty and neglect resort to it, not only would the standard of instruction and conduct be sadly lowered—not only would many competent teachers be deterred from enlisting in its service—but even the poor themselves, loath to confess to the charge of indigence, would shun a place associated in their minds, and in the minds of others, only with penury and degradation. Hence, as it seems to me, a special reason for collecting the inmates of our Sunday-schools from every rank of life, and since it is more blessed to give than to receive, may we not hope that those who go from affluent and well-instructed families, carrying real blessings to others, will not themselves be left unblessed of God? Above all, may we not cherish this hope, when we consider that in addition to a *parent's* prayers, never too frequently or too fervently offered for his children, these children gain a place in the prayers of teachers and superintendents, who, if worthy of their employment, are not without power before the mercy-seat of heaven.

I cannot pass from this topic without remarking, also, that I have thus far supposed parents to be adequately impressed with the importance of a religious training for their children, and to have leisure and ability for all it demands. But how many are there who have the ability without the necessary leisure, or the leisure without the necessary ability. And if

there are parents whose heart's desire and prayer to God is, that their children may be saved, and that in order to this, they may be rightly instructed out of the Scriptures; how many are there—what vast multitudes, alas!—who care for none of these things; some who frequent the courts of the Lord, some who never come within those courts. Is it not well, then, that *their* children, those scattered, lost lambs of the fold, they who are worse than orphans—should be adopted by some faithful servant of God, and made the subject of ceaseless prayer before *Him*, as well as of assiduous instruction and culture.

Having thus pointed out some of the services which Sunday-schools, rightly conducted, can render to parents and pastors, I come to the advantages which they promise to—

III. THE TEACHER HIMSELF.—To be a good teacher one must be, at the same time, a diligent learner. A wise man has said, that he is a poor instructor who, in the act of teaching, does not acquire more than he imparts to his pupils. However familiar with a subject, one needs to reflect as well on its first principles and uses, as on the tone and habits of the learner's mind, in order to be able to cast upon it such lights, and place it in such attitudes as will be most likely to arrest attention, excite emotion, and rouse to thoughtfulness. It is when the teacher makes these efforts that he discovers for the first time how vast and almost boundless is *truth*, and above all, *religious truth;* how manifold the forms and expressions which the same general fact of doctrine may be made to assume; how multitudinous its connections with other truths, and with the various interests of our present

and future being; how admirably fitted it is to occupy the thoughts and warm the affections, and stir up the nobler aspirations and quicken the best activities of a mind that must live and exercise itself forever; and how it is thus written all over with the signature of the Divinity—with attestations clear and incontestable that its source and centre is God.

Nor think, because it is a little child we teach, that therefore no study is necessary. He only can successfully seize and hold a child's attention who is able either intuitively (and that is the gift of few), or in consequence of deep and patient thought, to fasten upon the great central principle of a subject, and present it with transparent clearness and simplicity. And in Sunday-schools, he only is found an effective teacher who will take pains beforehand to read, mark, learn, and inwardly digest, that portion of Scripture, or of the Catechism, which is about to be recited to him. Whatever in his explanations is vague and indefinite, whatever is crude and unsystematic, whatever is expressed in the cold, spiritless language of the schools, and of an abstract philosophy, instead of being presented in the vivid, significant, picturesque style that can come only from a mind made clear and warm by reflection, that will be found of little comparative interest, and therefore of little comparative profit to a child. "Analogy," says the author of Proverbial Philosophy, "*Analogy* is *milk for babes*, but abstract truths are strong meat. Precepts and rules are repulsive to a child, but happy illustration winneth him. In vain shalt thou preach of industry and prudence till he learn of the bee and ant; dimly will he think of his soul till the acorn and chrysalis

have taught him: he will fear God in thunder, and worship his loveliness in flowers, and parables shall charm his heart, while doctrines seem dead mystery."

Another principle deserves notice here. As there are words that darken counsel, so there is a learning and a sublety which inspire false instead of true wisdom, that wisdom (as it is called in the Bible) of this world, which is foolishness with God. Is it not well worthy of remark—the mournful fact! that men who have made the world resound with the fame of their genius, with their achievements in literature, science, philosophy, active life, in the senate or in the field, seem often to be less than children when they apply their understandings to the great mystery of godliness. That which will commend itself with intuitive conviction to a little child's mind, may seem unmeaning jargon or impenetrable paradox to a mind that has compassed the world's science, but in doing so, has lost sight of its own weakness and insignificance before God. Those truths that pertain to the soul, to its ruin through sin, to its wretchedness and helplessness if left to itself, to the infinite riches of grace and glory in Jesus Christ, to the way of reconciliation through this incarnate suffering Son of God, they are but dark parables to the self-complacent Sadducee as well as to the self-righteous Pharisee. And hence, as it seems to me the language of Christ, "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of God." The Saviour takes a little child and places him before his disciples, not as their model only, but as the representative of those who shall be greatest in his kingdom; for is it not in a docile temper, in a simple and direct yearn-

ing after truth, in a confiding self-renouncing spirit, in a deep sense of its own weakness and insufficiency (all attributes of a little child), that we have the best pledge for great attainments, whether in knowledge or in holiness. *Who so childlike as the greatest saints?* Who so humble as the sage who has ascended the highest heaven of invention? When is the proud, self-relying, turbulent spirit so transformed and subdued, as if by enchantment, into a wise and meek obedience, as when, brought by danger, sorrow, affliction, near to God, it feels its own helplessness, and through that helplessness reads, as a child, the wisdom of Christ, and him crucified.

When, then, a religious teacher (a teacher in the Sunday-school) brings his mind *down*, as it is usually termed, to the level of a child's, that he may instruct him all the better in first principles of the doctrine of Christ, what, in effect, does he do? He places his soul—his whole intellectual, moral, and spiritual nature, at the very point where the beauty and excellency of the truth as it is in Jesus, is most likely to break upon it with clearness and convincing force. He divests himself of modes of expression and forms of thought, which are all useful in their place, but which give little help in that great essential act of the Christian life, by which the heart, believing unto righteousness, is at the same time made wise unto salvation. He disenchants himself, not of true knowledge, but of that which puffeth up—of science, falsely so called, which leaves God too much out of its field of vision—of a philosophy which is divorced from the heart and conscience with their deep cravings—and he comes back still rich, perhaps, in all intellectual

wealth, yet meek and lowly, in the very spirit of the Redeemer, that to him that Redeemer may fulfil the gracious promise, "*the meek shall he guide in judgment, and the meek shall he teach his way.*" Thus it has been with the wisest sages, who have ever been taught effectually the doctrine that is according to godliness; thus it must be with all, whatever their intellectual rank, who would share in the same saving knowledge. How auspicious, then, the circumstances in which the Sunday-school teacher is placed. In order to put himself successfully in communication with his pupil, he is obliged to bring his mind into the very posture most favorable to his own edification. He has the strongest motive to give himself unto reading and exhortation—to listen with a quick ear and understanding heart to every lesson that comes from the desk or the pulpit, and to neglect nothing which may aid in the clearer apprehension or in the more effective communication of the truth of Christ.

Nor is the influence of his duties on the teacher's *heart* likely to be less benign. Meditation and discourse beget sensibility. It is when we muse that the fire kindles. It is when we are talking together by the way, that the Saviour seems to meet our souls, and reason with us out of the Scripture. It is when truth is dwelt upon, revolved, made to pass and repass in various garb and ever-changing companionship, then it is that our hearts begin to burn within us. Transient glimpses of truth rarely affect the heart; still more rarely do they move with power and lasting effect the *will*—that fountain of all positive and determined action. What depths in the Gospel verities lie

unfathomed? what treasures unopened, ungathered, because men will not *think?* Before the moral and spiritual eye can dilate its pupil, so as to discern distinctly truths so repellent to the carnal sense, as are those of Christ's Gospel, there must be *waiting at wisdom's door.* The *vis inertiæ* of our spiritual nature must be acted upon and urged for some while, before its resistance gives way, and motion takes the place of rest. How true the language of Archbishop Usher: "There is a thing," he says, in one of his sermons, "wondrously wanting amongst us, and that is meditation. If we would give ourselves to it, and go up with Moses to the mount to confer with God, and seriously think of the price of Christ's death, and of the joys of heaven, and of the privileges of a Christian; if we would frequently meditate on these, we should have these sealing days every day—at least oftener. This hath need to be much pressed upon us: the neglect of this makes lean souls. He who is frequent in that, hath these sealing days often. Couldst thou have a parley with God in private, and have thy heart rejoice with the comforts of another day, even whilst thou art thinking of these things, Christ would be in the midst of thee. Many of the saints of God have but little of this, because they spend but few hours in meditation."*

* There is another principle of great importance which would have been noticed had the author's limits permitted, and which, to prevent misapprehension, he feels obliged to hint at in this note.—It is that efforts (such as he has described) to place the mind in an attitude favorable for apprehending and feeling truth, may all be made without spiritual advantage, unless they are accompanied with prayer, with earnest desire for one's own improvement, and *with daily efforts to conform our conduct to our con-*

Here, then, is one great advantage which a Sunday-school teacher derives from his vocation. It obliges him, if he would discharge its duties properly, to *think;* to ruminate much on the great essential truths of the Gospel; to gain such views as are best fitted to captivate the affections and to move the will. And not only when preparing for these duties beforehand, but also when communing eye to eye and heart to heart with his pupils; hearing their artless but searching questions; questions often so fresh and original, and tasking his powers of thought and imagination, that he may be able to give an edifying answer; how propitious is such employment to his own soul's best welfare. How many a teacher (could we collect the experience of that great multitude who have been employed in this way) would bear witness that it was while conferring with little children about the mysteries of the kingdom of heaven, that he first caught his most glorious views of the spiritual world, and felt most deeply the wisdom and the power that there is in the doctrine of Christ and him crucified.

victions. The neglect of the last of these three conditions is lamentably prevalent; and to this neglect may be ascribed much of the inefficacy of preaching and of other means of grace. There are two processes by which truth may be made to affect the sensibilities. The one genuine, the other spurious. In the one case, conscience and the active powers concur with the conceptions of the intellect and the imagination. In the other, conscience is dormant; the active powers are not enlisted on the side of duty; and the effect of truth on the sensibilities is simply *dramatic.* It is believed that this distinction will explain much of the fruitlessness of what is called fine preaching, and will account also for the fact that the most vivid and fearful pictures of truth are often relished by those on whom they seem to exert no salutary practical influence.

I did intend to dwell at some length on the benignant influence which Sunday-schools exert on *children*, and through them on the *families* to which they belong, and through these families again *on the world without*. As a means of leavening the world, which still lieth in wickedness, with Gospel truth in its simplicity and power—as a means of doing this rapidly, silently, effectively, no missionary organization is more powerful than the Sunday-school. Passing these topics, however, for want of time, I would, in closing this letter, remind you very briefly of what, as members of *the community*, *of the Church of Christ*, *and of the great human family*, you owe to Sunday-schools, and especially to the schools within your respective parishes.

As *members of the community*, you must desire to witness its growing prosperity. You must desire to see its career, so long and so signally upward, receive new impulse, and this land of your affections rising to a yet nobler eminence. Neglect, then, no institution which proposes to train up the young in the way that they should go. In every such group as that which we collect in our Sunday-schools, you see the future fathers and mothers, the future mechanics, tradesmen, and merchants of our country. From these schools, and from among the poorest and most unfriended, perhaps of their pupils, are to arise minds that must wield a commanding sway over the public interests. Would you render that sway as benignant as it must be powerful; would you fill your workshops, stores, and professions with a provident, industrious, and enterprising population; would you dry up many of the

sources of domestic sorrow, of pauperism and crime, and have health, competence, and virtue smile along your streets and in every habitation—withhold not aid from the Sunday-school. Its lessons comprise the germs of intelligence, and of the highest moral power; and from those germs, properly cherished, must spring alike private prosperity and public greatness. Experience testifies that few youths leave these sacred retreats to become outcasts or criminals; and were they imbued with a holier influence, could teachers, parents, and congregations appreciate more justly the still mightier power which they can be made to exert for good, it would soon be seen that in schools, and especially in Sunday-schools, the people of this land are to find, next to churches, their surest and most impregnable safeguard.

Again.—As *members of the Church of Christ*, you ought to look with lively interest on Sunday-schools. They are training up those who are to succeed you in maintaining sacred services, who are to occupy the seats you now occupy, and gaze on the memorials of a Saviour's love long after you will have been called to sleep with our fathers. My friends, would you not have the glory which now fills, which perhaps has long filled, the houses in which you worship, making them a praise and ornament among the churches of the land; would you not have that glory depart, fail not to cherish the *lambs of the fold*. The future character and condition of your parish will depend much on them; and what they shall be will depend much on the condition of the Sunday-school in which they are nurtured.

As you desire, then, that the hallowed spot to-

wards which you bend your way so often and so gladly, shall continue long after you have left it, to be thronged by a devout and attentive congregation; as you would that it should attract worshippers from the wide world without, and especially from the abodes of poverty and ignorance, as you would that multitudes shall continue to go up thither to exchange the spirit of heaviness for the garments of praise, and the maladies of sin for the beauty of holiness; cherish your Sunday-schools. No small proportion of its pupils are gathered from beyond the pale of the ordinary congregation. They are thus brought into contact with our services, they are thus taught early to hallow the Lord's day. Fond and enduring associations are created with the house of prayer; they are rescued, in some degree, from idleness and guilt, and early profligacy; and there, if properly trained and cared for, they shall become, we trust, one day worthy partakers of Christ's ordinances.

Finally.—These schools appeal to you as Christian philanthropists, as *members of the great family of man.* Within such schools, at least, early and holy lessons are imprinted on pliant and yet unoccupied hearts. Even lisping infants are taught to sing "Hosannas to the Son of David." Parents may neglect, the world may endeavor to mislead by its maxims, or to contaminate by its example; but here shall the young immortal hear the "words of life," and hearing, its soul, we trust, may live. There are instances, not a few, and they alone would repay, and more than repay, all the toil, solicitude, and expense, that these schools can occasion; there are instances in which their unobtrusive labors have been made, by a

gracious God, the honored instruments of rescuing even parents from error and sin, and of fitting youthful hearts for a glorious exchange of worlds. Nor is it strange. The young mind is susceptible—from the lips of its Sunday-school teacher, truth, new and transporting, may dawn upon it. For the first time, perhaps, it sees with the eye of faith the Lamb of God. It hastens with the joyful intelligence to a loved father, mother, brother, sister, friend. It pours it into their ear in touching strains, and at some happy moment, when passion is mute and prejudice at rest, and reason enthroned, the *words are as nails fastened by the master of assemblies;* and a parent, perhaps a whole household, is brought out of darkness into the light of God's saving truth. Or books are carried from the Sunday-school library, in which a Saviour's love is unfolded in simple, yet just and thrilling style; and minds not equal to the didactic discourses of the pulpit, which would sit here in listless vacancy, are arrested, instructed, renewed. Or it may be that sickness comes, and death lays upon our docile and thoughtful little pupil its unrelenting grasp, and an agonized father or mother, still impenitent, still unconcerned, draws near with bursting heart, to gaze upon the cherished child, and drink in its last words, and catch its never-to-be-forgotten look—and then, as if with a voice from another world, she pleads, she remonstrates, she shows by example the power of a Saviour's grace, and seems to linger, unwilling to let go her hold on life while those dearer than life are still without God; and when at length their stubborn wills give way, and humbling themselves before God, they own the riches of redeeming

lóve, she is then released to rejoice with angels over their repentance.

Such scenes, brethren, are not uncommon where Sunday-schools watch over their charge with the proper assiduity of faith and prayer. Need I say more to enforce their claims—their claims on all who profess and call themselves Christians. All can do something. From time to time every Christian can be present at the exercises of some school, and thus gain an interest in its concerns, while he contributes to animate both pupils and instructors in their work. Each one can aid in finding indigent or neglected children, and introducing them to the notice and affections of a teacher. Each one can make himself acquainted with the wants of the school, in regard to books and proper teachers, and can offer, or prepare to offer himself for any trust compatible with other and higher duties. And doing so, cultivating by such means a lively concern for the spiritual welfare of others, is it likely that his own heart will be left a waste. To the frivolous or indolent, whether they be teachers or visitors of Sunday-schools, we can promise no blessing, for they confer none. But to those who humbly and sincerely endeavor to make themselves a blessing, who mingle in such labors of love with anything of the right spirit—may we not say, that watering others, they shall not themselves be left unwatered. The ground on which they tread is holy. Immortal interests are pending, high truths are unfolded, glorious prospects beam upon the upward eye, the very atmosphere is redolent of heaven, and they that breathe it aright shall feel ere long the beatings of a new and nobler life.

That such may be indeed the case, that those who labor in these nurseries of our parishes and of souls, may not be left unblessed,—that faithful, intelligent, enthusiastic, teachers may never be wanting, that earnest prayers may go up for the best benediction of heaven on their labors, and that liberal hands may always be open to provide for every pecuniary want of our schools, may a God of grace and mercy grant.

I am, dear brethren,

Faithfully and affectionately yours,

A. Potter.

SPREADING THE GOSPEL.

PASTORAL LETTER.*

TO THE CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN PENNSYLVANIA:

DEAR BRETHREN,—When your Bishop was charged with the oversight of this Diocese, he placed himself under obligations the most solemn, to withhold from the people of his charge no lessons of instruction, which, being clearly founded on the word of God, he might judge to be specially needed. Many of these lessons he can dispense from the pulpit, during his ordinary visitations; but there are others which he can disseminate only through the press, and hence, "it is deemed proper (according to Canon XXVII, of 1832, of the General Convention) that every Bishop shall, from time to time, address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners."

The point to which I would call your attention at this time, is that branch of Christian Charity, which consists in giving a portion of our property and active influence to the spread of the Gospel and its institu-

* Issued, January, 1851.

tions over our own country, and in benighted foreign lands. It is a point which belongs at once to doctrine, to worship, and to manners. The principle that our Saviour's last command to his Apostles to go into all the world and preach the Gospel to every creature, binds their successors and his Church through all time, and that obedience to it is the only effectual means for extending Christianity over the world; this principle may now be regarded as a settled point of doctrine, both in our mother Church of England and in our own. In conformity with it, we offer continual prayers to God "that His ways may be known upon earth, His saving health among all nations;" thus recognizing the duty of praying continually, both together and in private, for the coming of Christ's kingdom. By a solemn act, too, of the highest council of our Church, she has enrolled every one of her baptized members as an integral part of her missionary army. Experience shows that where this missionary doctrine is faithfully preached, these missionary prayers faithfully offered, and missionary contributions liberally made, there the Christian graces and virtues flourish, and there that promise is fulfilled which assures us that they who labor to support the weak, shall find in their own experience, that "it is more blessed to give than to receive."

The extension of the Gospel and of the Church requires that missionaries should be trained for their work and sent forth at the expense of those who enjoy the stated ministrations of the sanctuary. It requires that Bibles, Prayer-Books, and Religious Tracts should be distributed; that Sunday and day-schools should be provided for the religious education of the

young, and that contributions should be made to erect churches for those who are too poor or too indifferent to perform that work for themselves. Through such means, was the religion of Christ first planted on our shores; through such means alone has it been effectually planted elsewhere, and they are means, to the strenuous use of which we are more than ever urged at this time and in this land. The increased facilities of communication between those who dwell remote from each other, and the greater need there is in our busy and excited age of the controlling and enlightening influences of the truth as it is in Jesus, call loudly both to effort and to more fervent and frequent prayer for the conversion of the world.

There are two principal fields for the exercise of this benevolent activity. The one lying within our own Diocese, and the other beyond its boundaries, both in this country and in other parts of the world. The Board of Domestic and Foreign Missions takes charge of the latter, while to the Diocese is left the work of providing for the extension, within its own limits, of the faith and order of our Church. I propose to ask your attention to both, and to accompany you in the inquiry whether our present exertions are proportioned to our duty and ability, or are such as may be expected to bring down upon us the blessings of Providence or the special influences of the Holy Spirit.

I cannot enter on this inquiry without expressing my devout gratitude to God for instances of generous munificence, both in individuals and in congregations, which have not been uncommon among us during the last few years. The large sums which have been contri-

buted towards the erection of new churches, especially at missionary posts, and the noble efforts which are making throughout the Diocese, to liquidate all debts on church property, afford occasion, with other kindred facts, for sincere thankfulness. But the great question, which it becomes me as your Bishop to present,—and which it becomes you as a Christian people to consider, is this—Are we, as a Diocese, coming up, in any good degree, to the legitimate claims of our duty? Our numbers are increasing; our wealth increases still more rapidly. We are expending freely of our substance on the enjoyments of the world. Its arts, its luxuries, its questionable usages and its still more questionable amusements, levy every year enormous contributions upon our property. Is a corresponding part of that property held sacred for God and his poor? To enable us to answer this question—a question that ought, as it seems to me, to claim the serious consideration of every worshipper in our congregations, whether he be a communicant or not—of all, in short, who value their own spiritual welfare or the credit and prosperity of the Church in this Diocese—to enable us to answer this question let us give attention to the following facts.

The Board of Domestic and Foreign Missions is, as I have said, the authorized agent of our Church for spreading the Gospel through all the destitute parts of our own land, and also for propagating it in foreign parts. In both departments, the openings for usefulness are enlarging rapidly and are full of encouragement. On the western coast of our own continent, in our newly settled States, in China, in Africa, the cry for help becomes louder and louder, and the

promise of an early and extensive harvest is most animating. At such a time, is it no just ground for humiliation that out of one hundred and forty-five congregations in this Diocese, more than one-third made no contribution at all to either department—more than two-thirds made no offering to the Foreign, and considerably less than one-half gave aid to the Domestic, Department. The whole amount contributed from the Diocese was in the proportion of not more than eight cents to each worshipper.

I regret to state that in respect to Diocesan Missions the results have not been materially different. These Missions within our own limits, have a double claim upon us, since they can be sustained only through our own exertions. In the general field we have the co-operation of our brethren throughout the United States, and we might hope that our lack of service would be supplied to some extent, through the more abounding liberality of others; but here, where there are fields fast whitening for the harvest, committed exclusively to our charge—where many, professing allegiance to our Church, are coming as strangers from our fatherland to find bread for themselves and a home for their children—where towns are fast springing up on one hand, and extensive districts are spread out on the other, over which members of our flock are sparsely settled—here, where at this time the missionaries that we have are in many instances most inadequately paid, and twenty-five additional ones are greatly needed,—I grieve to say, that the whole sum contributed in every form to Diocesan Missions, during the last year, is less than even the small sum that was paid to Missions without the Dio-

cese. It does not appear from the last Journal of our Convention, that more than seventy-eight out of one hundred and forty-five congregations contributed in any way to this department.

But besides the strictly Missionary operations of the Diocese, there are others which are most intimately connected with the growth and extension of our faith. I allude to the Convention Fund, the Episcopal Fund, the Fund for Disabled Clergymen, the Clergy Daughter's Fund, and Societies for the distribution of Bibles, Prayer-Books, Tracts, and Theological works for the use of the clergy. It appears from the Journal, that during the year preceding our last Diocesan Convention, but seventy-nine parishes made any contribution to the Convention Fund, and that the contributions, being in many instances small, were wholly inadequate to the demands which are justly chargeable against that fund. The contributions to the Episcopal Fund, of which, as they have no effect upon the income of your present bishop, and as he is actuated only by a desire to see his successors placed in a condition of moderate and frugal independence, and to have his Diocese do justice to itself—he will not hesitate to speak—to this fund contributions were made by but forty parishes out of one hundred and forty-five.

Brethren, ought these things so to be? Is it not evident, that for want of systematic effort and true Christian zeal, we fall greatly short of what we might easily accomplish? Does not such a state of things call for much plainness of speech and tenderness of expostulation on the part of the clergy? for most serious consideration and renewed effort on the part

of the people? There may be no great deficiency in this Diocese as compared with others. But it becomes us to remember, that our standard of performance should be derived from a higher than any human source, and that instead of being satisfied to reach a point, which is everywhere mourned over as lamentably low, it should be our generous ambition to furnish an inspiring example to others, and to lead the way to a prevailing liberality and zeal among all our Dioceses. Could it only be said of Pennsylvania, "She hath done what she could," a new impulse would be given to every department of the charitable operations of our branch of the Church. May her great Head stir up the wills of his faithful people, that they, constrained by that love of Christ—which is the unfailing well-spring of love for souls—may plenteously bring forth the fruit of good works, and by him be plenteously rewarded.

When one considers the liberality with which money is expended by our people on objects not religious, it is evident that they cannot justly be charged with sordid avarice. In no country of the world, perhaps, is property expended more profusely in personal gratification, in obedience to conventional usages, and in advancing those private and public enterprises which are supposed to bear upon our material and political prosperity. Our great defect, alas! is in a proper sense of the inexpressible value of a Christian's faith and hope when compared with all earthly good, and in a due conviction of the truth, that if the love of Christ be in us and abound, it must needs make us more and more fruitful in every good word and

work. To do good to all men as we have opportunity, and especially to them that are of the household of faith—to be watchful, too, that we may find these opportunities for ministering to the welfare of others and thus reflecting honor on God, this is a duty which he never neglects whose heart is warm with the love of Christ.

How then shall such defect be supplied? And how, especially where there is a sincere love for the Saviour and a desire to do his will, shall an interest in this specific branch of Christian charity be excited? It is hoped and believed that the meagre contributions, which the Episcopalians of this Diocese now make to the treasury of their Lord, are not a true index to their religious state, and that they are prepared greatly to increase them, if only the proper method be indicated.

It has ever been a subject of remark that the children of this world are in their generation wiser than the children of light. In respect to the great *end* for which they profess to live, the latter are immeasurably the most considerate. But when they come to the use of *means*, through which such end is to be attained, how often are they outstripped in sagacity, in vigilance, and in untiring activity and perseverance by those who labor for the meat that perisheth! Were Christ's people devoted to his service and to the spiritual redemption of mankind, with but half the enthusiasm and wise forecast which distinguish those who serve the Mammon of unrighteousness, how soon would His word grow and increase mightily and prevail throughout our world!

Let this thought be applied then to the subject we are now considering. When the men of this world would rouse in their own minds and in the minds of others, a deep and abiding interest in any subject, they meditate upon it, they read about it, they make it a topic of frequent discourse and discussion, they advertise it through the press, and by every means calculated to spread knowledge and excite attention, they appeal to the contagious influence of sympathy. They thus secure that their own convictions and feelings shall be multiplied through others, and that a fresh impulse shall constantly be sent back to their own hearts from without. And they do well. Through such means alone, can minds naturally torpid be awakened to the claims of a neglected truth or duty; thus only can that inherent moral inertia of our nature be overcome, which disinclines us to all stern efforts of the will, and especially to all generous postponement of our own comfort to that of others. But if this be needful, when we deal with earthly things, it must be still more needful when we come to deal with those which are heavenly. We have to encounter, then, beside the inherent weakness of our nature, a positive repugnance of our sinful hearts, and though this can be overcome only through the grace of God, it is by human instrumentality, judiciously chosen and vigorously applied, that such grace is usually dispensed. What we need then on the one hand, is more earnest and frequent prayer for the demonstration of the Divine Spirit, and on the other, a more diligent use of all such means as that Spirit is accustomed to honor and appropriate, when he would carry blessing and salvation to the souls of men.

I therefore affectionately and earnestly recommend to the members of the Church in this diocese, more reading, more reflection, and more prayer on the subject of propagating the Gospel. To the clergy I recommend that they clearly and frequently set before their people the obligation which rests on Christians to devote a larger portion of their substance to their Master's service, and to the instruction of those who are perishing for lack of knowledge. I recommend that the greater blessedness, which awaits those who give liberally and cheerfully, as compared with those who only receive, be dwelt upon; that the claims of the several fields of missionary effort, and the several objects recommended to our charitable consideration by the authority of the Church, be distinctly explained from time to time, and that the vain excuses preferred for not giving at all, or for giving only in stinted measure, be fully considered and exposed. I recommend that this duty be omitted in no congregation, however small its numbers or limited its resources; and that opportunity of contributing statedly to every principal charity be afforded in each parish. God requires that we give according as he has blessed us in our basket and store. As they who have much should give plenteously, so they who have little should *do their diligence* to give of that little. Few who worship in our churches can be more exposed to penury than was that poor widow, who, by casting her last mite into the treasury of the Temple, won such memorable commendation from our Lord. Few more destitute than she who, ministering out of her poverty to the wants of a famishing prophet, found that through the goodness of her covenant-keeping

God her barrel of meal did not waste, nor her cruse of oil fail. They who give of their penury have an assurance which the affluent can rarely enjoy, that theirs are really sacrifices for Christ, and that the mind which was in *Him* is in them also. And before any plead that they are too poor to give, let them consider if there be no superfluous wants which they gratify—no idle moments or hours which they might employ usefully for the benefit of the needy—no true self-denial which they might practise, and thus win the glory of a nearer fellowship with Him whose life was one perpetual crucifixion of his natural desires, and who, though he was rich, yet, for our sakes became poor, that we, through his poverty, might be rich.

Brethren, the time is short. The hour is at hand when there will no longer be opportunity to testify our fear of God or our love for Christ by ministering to the necessities of the spiritually destitute. The time is coming, and may be nigh, even at the door, when the remembrance of the humblest contribution made in faith and love will be more prized than the sweetest incense of flattery or the loudest acclamations of the world's applause. To do good then and to distribute forget not, for with such sacrifices God is well pleased. Let every man do according as he is disposed in his heart ; not grudgingly or of necessity, for God loveth a cheerful giver. Even Pagans could devote one-tenth of their income to the service of idols. Even Jews can give now, in their dispersion and sore trials, two-tenths of their earnings to the cause of charity and religion. When wandering in the desert, the same people won of old this testimony,

"The people bringeth much more than enough for the service of the work which the Lord commanded to make." And Moses gave commandment, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." When shall Christians earn a like commendation from Him who hath loved them and given himself for them? When shall Christians remember that in giving to the poor they are lending to a faithful Creator and Saviour, and that that which they have given will be paid them again? He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously.

I recommend then, that each of the three branches of missions, viz.: Diocesan, Domestic, and Foreign, be presented at a stated time or times each year, for the distinct consideration of each congregation, and that contributions to the same be invited.

I recommend that, in like manner, the importance of aid in building churches for the destitute be set forth once at least in each year, and that offerings to be appropriated to church-building be asked.

I recommend also, that the duty of aiding in a larger circulation of Bibles, and Prayer-Books, and religious Tracts, be also commended annually to the notice and liberality of each congregation in the Diocese.

I recommend finally, that the claims of the Convention Fund, of the Episcopal Fund, and the Fund for Disabled Clergymen be explained from time to

time, and that the collections in their behalf, enjoined by the Revised Regulations of the Diocese or by Resolutions of the Convention, be annually made.*

* FROM REVISED REGULATIONS.

IV.

Of the Contributions for defraying the expenses incurred or authorized by the Convention.

It is enjoined on every settled clergyman within the Diocese to have a collection made in his church in each year, in aid of the Convention Fund; at which time, a statement shall be made, explaining the objects to which the Fund shall be applied. The names of the clergy shall be called over at each Convention, for the purpose of ascertaining whether such collections have been made in their respective churches; and mileage shall not be allowed to any clergyman attending the Convention unless a collection for said purpose has been made in his church, since the preceding Convention.

The money so collected shall be applied to the payment of expenses incurred or authorized by the Convention.

The fourth Revised Regulation, adopted in 1829, entitled, "*Contributions for defraying the Expenses incurred or authorized by the Convention,*" is rescinded.

VI.

Of the Fund for the Support of the Episcopate.

1. It is recommended to every settled clergyman, once in every year, to preach a sermon on the Episcopal Office, or on the Apostolic Succession, or on such other subject as to him shall seem best adapted to recommend this Fund to support and patronage.

2. On every such occasion, a contribution shall be received, for the sole and express purpose of making provision for the support of the Episcopate.

3. The money so collected shall be forwarded to the Treasurer

In what manner, and at what times, congregations shall present their offerings to these several objects, after appeals in their behalf have been made by the clergy—whether openly in the church or through collectors acting on behalf of the minister or as agents of a parochial Missionary Association—these are questions which may with great propriety be referred to the authorities in each parish. Whatever method will most effectually reach the greatest number of persons, and induce on their part an active co-operation in measures calculated to awaken interest and diffuse information among others, is evidently that which ought to be adopted and steadily maintained. It is believed that while public contributions in the church may be preferred by many as the best mode of collecting the gifts of the people, Parochial Associations can also materially aid the clergy in enlarging the number of contributors and in gathering up offerings that would otherwise be lost.

It is important, however, to remember that whatever disposition be made of such questions, the duty of frequently presenting the subject in its various phases to the people, remains the same. It seems important, also, that there should be *stated* times in each year when the several objects can pass under review, and opportunities for contributing to them be afforded. And it would doubtless add much to the interest of these occasions, if, on the same day or

of the Fund, who shall keep account of all moneys received, and report at every stated Convention.

4. The income of the said Fund shall be exclusively appropriated for the use of the Bishop who shall have the City of Philadelphia within his Diocese.

days in each year, the same objects were presented to the consideration of all the congregations throughout the Diocese. We commemorate simultaneously the principal events in our Saviour's life. We make simultaneously the same offerings of praise and prayer. We read simultaneously in all the churches, the same portions of the Old and New Testament. Why not extend this principle to the leading charities of the Diocese? Would it not stir up our hearts as ministers to speak with more force and fervor, and as people to hear with more docility and care; if we felt that at the same time, in all our hundred and forty-five congregations, the same specific branch of Christian charity was the subject of earnest consideration? Would there not be secured, by such an arrangement, a degree of system and uniformity which are now confessedly wanting, and would not a healthy sympathy and emulation be also aroused, which would contribute to make our offerings both larger and more cheerful?

The plan now suggested is in partial operation already. The alms at the communion are taken up on the same day. The offerings on Christmas have, for several years past, been reserved for the relief of disabled clergymen in the Diocese. In like manner the season of Advent is earnestly recommended by the Board of Missions, and by many of our churches is observed, as an appropriate time for collecting contributions to Domestic Missions; while with great propriety the season of Epiphany has been celebrated by gifts towards spreading the Gospel among the Gentiles. Our collections for the Episcopal and Convention Funds are usually made, it is believed, within

a short time before or after the assembling of our Diocesan Convention, so that custom or authority has already introduced, to a certain extent, a plan which I should rejoice to see general. I suggest, then, for the early and careful consideration of the clergy and congregations, whether this principle of *simultaneous* charity cannot be adopted throughout the Diocese, and I recommend the following as seasons appropriate for the several objects:

Advent,	Domestic Missions.
Christmas,	Disabled Clergymen.
Epiphany,	Foreign Missions.
Quinquagesima,	Diocesan Missions.
Easter,	Church Building.
May,	Convention Fund.
June,	Episcopal Fund.
July,	Domestic Missions.
August,	Foreign Missions.
September,	Bible, Prayer-books, and Tracts.
October,	Diocesan.
November,	Church Building or Bible, Prayer-books, and Tracts.

I thus indicate times when, in my opinion, these several subjects can be advantageously presented to the notice of the congregations, and I respectfully request the co-operation of my Reverend Brethren of the clergy, and of the wardens and vestries of the several Parishes, in introducing a system by which the *simultaneous* consideration of the same charities in the different churches of the Diocese may be secured. I also ask attention to the subjoined Resolutions adopted, the first by the House of Clerical and

Lay Deputies—the remainder by the Board of Missions, at their late triennial meetings in Cincinnati.

Resolution of the House of Clerical and Lay Deputies, adopted at Cincinnati, October, 1850.

Resolved, That the constantly enlarging field of Missionary work presented before the Church, and the clear indications of God's good-will towards the work itself, can be rightly met only by an enlarged liberality on the part of the Church generally, and a spirit of greater self-denial and more single devotedness on the part of the various orders of the ministry.

Resolutions of the Board of Missions adopted at Cincinnati, October 15*th*, 1850.

Whereas, in the Protestant Episcopal Church of the United States of America, the number of congregations is not less than seventeen hundred, and the number of Dioceses twenty-nine, and therefore if each congregation, the larger according to their abundance, and the smaller according to their means, contributed forty dollars—and if each Diocese contributed, according to the number of its parishes, on an average, the sum of two thousand one hundred dollars, the amount would be above sixty thousand dollars, therefore—

Resolved, That there ought to be raised in the ensuing year, for the service of the Domestic Committee of the Board of Missions of this Church, and for coming years, not less than sixty thousand dollars.

Resolved, That a similar amount or more, should be raised for the service of the Foreign Department of said Board.

Resolved, That the Bishops of this Church be ear-

nestly requested to take upon themselves the charge, in their respective Dioceses, of urging upon the flocks committed to their care, by personal appeal or otherwise, to every parish in the same, the duty of sustaining this resolution.

In concluding this Pastoral Letter, I need only remark that a Bishop's responsibility, touching such matters, seems to be discharged, when he has clearly indicated to the people of his Diocese the line of duty, and when, with urgent appeals to its observance, he joins the suggestion of a *plan* through which, in his judgment, that end may most easily and most effectually be attained. He is clothed with no compulsory power; and he may well rejoice that he is not. The offerings of Christian charity are most acceptable to God, and most rich in blessing to those who make them, when they flow from free and willing hearts. That there are such hearts now among us, may well excite our warmest gratitude; and that many more may find their fountains of sympathy and liberality opened through the faithful appeals of their Pastors and through the teaching of God's good Spirit—this should be the subject of our earnest and unceasing prayer to Him from whom all holy desires, all good counsels, and all just works do proceed: "O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord."

Signed, ALONZO POTTER,
BISHOP OF THE DIOCESE OF PENNSYLVANIA.

January 14th, 1851.

APPENDIX.

APPENDIX.

THE following extracts from annual addresses to the Convention of Pennsylvania, are introduced, partly as explanatory of matters touched upon in the preceding pages—more especially as embodying other opinions which have been formed with some care. They embrace a variety of topics, some of which are of a general nature—others pertain more immediately to the duties and interests of those who were addressed.

I.

CANDIDATES FOR THE MINISTRY.

(From the Address of 1846.)

A considerable portion of the candidates in this diocese are pursuing their studies in Theological Seminaries. Of the residue, such as reside in Philadelphia receive counsel and direction from the clergy of the parishes with which they are respectively connected; and by the liberality of the Trustees of the Episcopal Academy, provision is also made, by which the Rev. Dr. Hare can devote an hour daily, for five

days in each week, to their instruction in the original languages of the Old and New Testaments. To a small number of candidates, I have myself been able to give some instruction, and I hope hereafter to have leisure to do more. The relation in which a Bishop is placed to those who are preparing for the ministry, as well by the fearfully important interests at stake, as by his vows made at his consecration, and by the 9th Canon of 1832, which requires him to give vigilant superintendence both to their studies and their moral deportment,—is a relation of the most serious and responsible character. At a time when the efficiency of the clergy depends so peculiarly on their exemplary conduct, their practical good sense, and their ample literary and theological acquirements, one whose duty it is to confer the sacred office by the laying on of hands, would fail in a most important department of his labors, if he did not strive to become personally acquainted with all the candidates within his jurisdiction. In an age, too, when questions, once considered as settled, are re-opened and are discussed with equal learning, ability, and zeal, it has become especially important that young men preparing for the sacred ministry should be trained to that careful and reverent spirit of inquiry, which will guard them as well against the resuscitated errors of the past, as against the unwarrantable novelties of the present. The mournful experience of the last few years, both in England and in this country, shows the danger of that rash and presumptuous tone of speculation which is sometimes most rash when employed in advocating the abstract claims of authority; and which, beginning with harsh and unfilial animadversions on the reformers and founders of our Church, terminates, but too frequently, in renouncing their guidance for the spurious Catholicism of Rome. This disposition, unbecoming in all, is peculiarly unbecoming in those who are only preparing for orders, and who should appreciate the awful responsibility which they assume, if they seize upon doubtful opinions, hardly consis-

tent with loyalty to the Church, and hold them with a confidence which nothing but years of the most patient and thorough investigation could warrant. In whatever direction such a spirit may manifest itself, it ought, as it seems to me, to be promptly discouraged; and young men should be warned against the peril and guilt which they incur, if they press forward to a ministry which they cannot leave without reproach, and in which they may find that they cannot continue without dishonor. I make these remarks the more freely now, because, as far as I know, the candidates in this diocese are not liable to censure in these respects, and I can make them therefore without invidiousness. So far as I have any voice in the councils of the diocese, it shall always be raised in favor of a generous and charitable policy; but it ought not to be forgotten that such policy must be maintained without sacrificing the integrity of our Reformed and truly Catholic faith, and hence that some limits must be fixed to the license in which they can indulge who would be allowed to serve at our altars.

(From the Address of 1849.)

Esteeming it important that the Church in this diocese should be better acquainted with the spiritual condition of those districts, in which the population is most rapidly increasing, I last summer commissioned two of our Candidates for Orders, in whose judgment and efficiency I had confidence, to explore the whole coal-region in the eastern part of the State. These candidates, accompanied by one from the Diocese of Western New York, performed a laborious tour, of a month's duration, during which they passed from Pottsville through Schuylkill, Carbon, Luzerne, and Wayne Counties, to Honesdale, visiting 1433 families, distributing Bibles, Testaments, and Prayer-Books (510), and 15,000 pages of tracts. They supplied me on their return with a full and circumstantial account

in writing of the results of their tour, and it is one which reflected much credit on their activity and zeal. As other efforts of this kind will probably be made under my direction, and as they seem to me, if duly directed, to promise much benefit, as well in the information which they will furnish as in the good done to the people, and in the useful experience gained by the candidates, I subjoin in a note the instructions which were delivered to the young gentlemen, and an abstract of their report.

NOTE.

PHILADELPHIA, July 15th, 1848.

MY DEAR YOUNG FRIENDS:—

You have undertaken to visit some portions of this Diocese as Catechists and Colporteurs. It is proper, therefore, that you should receive a few hints from me as to the course which you ought to pursue in discharging duties so important, so delicate, and I may add so unprecedented.

The sphere of your operations will be mainly in the principal coal basins of Eastern Pennsylvania, and your primary object will be to place yourselves in communication with the resident population, and especially with those engaged in developing the entire mineral resources (iron, &c., as well as coal), of these districts. In your intercourse with these people you will endeavor to ascertain,

1. The number of families and of souls, in each locality.

2. Of what country they are natives—how long resident in the United States—how long resident in Pennsylvania—and how long resident in that particular locality.

3. In what faith or form of worship and church polity they were educated.

3. (b.) What place of worship (if any) they attend, and how often.

4. How far their children have been baptized.

5. How far they are supplied with Bibles, Religious Tracts, &c.

6. What attention is paid to the religious education of the children at home, in Sunday-schools, &c.

7. What proportion of the whole population have been accustomed to, or would be inclined to attend the services of the Episcopal Church.

8. Whether there is any opening, and how great, for the labors of a missionary or minister of our Church.

9. What are the habits of the people as to intemperance—desecration of the Lord's day, impurity, &c. &c.

You will also endeavor to make yourself useful to the people with whom you may meet,

1. By conversation judiciously and unobtrusively directed to their own religious welfare, and especially to that of their children and neighbors.

2. By visiting the sick, ministering to their bodily comfort, praying with them, &c.

3. By leaving Bibles and Prayer-Books (to be sold or given), and giving Tracts.

4. By making arrangements for the establishment of Sunday-schools or Catechetical Classes where there are none.

5. By appointing a time when you will return through the same place, and will hear the children say their Catechism, &c.

6. By performing Divine service when opportunity offers, and reading short and plain sermons.

7. By brief and simple addresses on the duty of parents to children in respect to religious education, &c.—on forming Sunday-schools, attending public worship, &c.

8. By taking the earlier preliminary steps, where there are openings for congregations, towards organizing them.

In discharging these duties you will remember that as young men and candidates for orders, you should abstain from what pertains exclusively to the public

functions of the ministry; and from that which, though it might be well received if it came from the aged or mature in years, would be ungraceful in the young and inexperienced.

You will, before entering any district, take pains to place yourself in communication with the clergyman of our Church who may be resident in that vicinity, and receive his advice and instructions.

You will be careful to refer always with respect to such clergyman when speaking of him.

You will decline entering into controversy as to the relative merits of our Church and other bodies. If explanations are asked, give them in the meekness of wisdom. If attacks are made, reply with blessings and prayers, but unostentatiously; and leave a Tract calculated to obviate prejudice and instruct ignorance.

Do not obtrude the fact that you come as representatives of the Episcopal Church. Let it rather transpire incidentally, and let it be seen that your supreme desire is to be useful to the souls and bodies of men.

Seek opportunities of mingling unreservedly with the people in their houses. The females and children, can be seen through the day—a second visit near evening will enable you to see the head and father of the family.

Always defer to his wishes and authority in respect to the religious welfare of his family, except in very extraordinary cases.

Yours affectionately,
ALONZO POTTER.

P.S. In addition to the other duties specified, you will endeavor to direct persons attached to our Church to the nearest place of worship belonging to the same, and to provide for their accommodation.

You will have the goodness at the close of your tour, to make a report to me of your services, and of such facts as throw light on the spiritual condition of the districts visited.

PHILADELPHIA, September 2d, 1848.

The undersigned beg leave to offer the following report of their operations in the coal districts of Pennsylvania.

We left Philadelphia, on Tuesday, 25th of July, and were occupied for one month. We commenced our operations at Tremont, thirteen miles west of Pottsville, and proceeded as far as Honesdale, Wayne County.

We visited 1433 families, viz.: in Schuylkill District, 674; in Lehigh District, 405; and in the Upper District, 354. We distributed 510 books, viz.: 106 Bibles, 255 Testaments, 45 large Prayer-Books, and 104 small Prayer-Books, and upwards of 15,000 pages of Tracts. A detailed account of each place visited, and tables of visits paid, and books distributed, will be found on the following pages, also a map. It will be observed that we omitted visiting some families in many places; this was caused generally by their absence from home.

With very few exceptions we were received with kindness by those whom we visited. We found very few Protestant families without the Word of God. Among the Roman Catholics we could do very little, many of them refusing even to take our Tracts; we succeeded, however, in placing the Word of God in a few of their families. Our Prayer-Books were received gladly by those who were not connected with our Church, and in some cases purchased by them; we trust that they may be beneficial in attaching many to our communion.

We held five lay-services, viz.: Sunday, P.M., July 30th, New Castle; Sunday, A.M., August 6th, Mauch Chunk (in the absence of the Rector, Mr. Russell); Sunday, 13th, P.M., Black Mountain; Sunday, 20th, P.M., Waymart; Tuesday, 22d, evening, Providence. These services were generally well attended, and a good deal of interest manifested.

We think it important that our services should be held at Tamaqua, once every Sunday; that a Mis-

sionary should be stationed at Harrison to operate also in the neighboring places, especially at Archbald and Pittston; that a Missionary should be stationed at Port Carbon, who might also hold services at Middleport. It is also desirable that a Missionary should be employed at Buck Mountain, Rockport, and White Haven; and another at Tremont and Donaldson. An occasional service at New Castle would no doubt be well attended. We would remark, in conclusion, that our Church is losing yearly many members, who for want of our services attach themselves to the Methodists. This we submit, trusting that our labors have not been in vain in the Lord.

T. S. Rumney.
R. B. Duane.
S. Clements.

Rt. Rev. Alonzo Potter, D.D.

(From the Address of 1854.)

I have thought that much advantage would accrue, if a *Training College* were established, in which young men willing to consecrate themselves to the service of their fellow-men, and filled with the right spirit, might be prepared for such spheres of usefulness as, on trial, they should be found best fitted for—be it of Presbyters, of Deacons, properly so called, of Catechists and Bible Readers, or even of Schoolmasters. I could find places for a very large number of teachers in Pennsylvania, and, were they earnest and intelligent members of our Church, they could, as such, often prepare the way for the establishment of congregations; and where the Church is already planted they could act as most efficient auxiliaries to settled Pastors and to Missionaries. This suggestion needs to be developed with more fulness than is consistent with the limits of this address, and I therefore dismiss it for the present.

(From the Address of 1856.)

In order to train clergymen to the highest possible efficiency, it is necessary that study and work should be more or less combined, as well during their novitiate, as afterwards. This consideration has led to the idea of establishing in this diocese a proper *Training-school* for candidates for orders, where they could be trained, at one and the same time, to the theory and practice of their profession. I have been in no haste to press the commencing of the institution, not doubting, that if really needed and approved of the Great Head of the Church, the way would in time, be opened. Meanwhile, I have much satisfaction in stating that many of our candidates are diligently at work as Scripture readers, Catechists, and Lay Missionaries. Two of the most efficient and interesting missions among the neglected and debased population of Philadelphia are conducted by two of our candidates. Most of the others are zealously engaged within and without the diocese. It is my purpose to send them, during the summer vacation, over those parts of Pennsylvania where there is most spiritual destitution, to distribute tracts, Prayer-Books, and Bibles,—to seek out the scattered members of our fold, and to prepare in other ways for the introduction of regular missions.

In our sore lack of clergymen, and of means to support them, it is grateful to find that pious and intelligent laymen are becoming more and more sensible of the obligation which rests upon them as stewards of Christ's truth. They are devoting more of time and care to the instruction of Bible-classes, and, in connection with the clergy, are devising and industriously applying other means to bring young men within the sphere of a proper church influence, and to carry the Gospel to those of every age and condition who are living without it. So long as these efforts are judiciously made in connection with our

church system they promise only blessing; and I pray God, that many more laborers may be sent forth of Him who alone can send effectually. One layman in this city has under his teaching nearly one hundred young men just verging on manhood, and the recruits who pass each year from his classes to confirmation and to the Holy Communion show how the Saviour smiles upon his work.

(From the Address of 1857.)

The number of candidates for orders in the diocese was yesterday thirty-three. By the ordination of this morning it has been reduced to twenty-eight. Of this number, a large proportion—nearly two-thirds—are residents of Philadelphia, or its immediate vicinity, and several of them have been compelled by domestic and other causes to remain, while preparing for the ministry, near their homes. The residue have prosecuted their studies at New York, Alexandria, or Middletown, at the seminaries established at those places respectively. During the last winter, the candidates and deacons in Philadelphia, some sixteen in number, have had the opportunity of meeting statedly to receive instruction at the hands of the Bishop, aided by a few of the clergy. A course of lectures was delivered during Lent, twice a week, in the chapel of the Academy of the Church, in Locust Street, near Broad, and exercises in speaking, and in written and unwritten composition were appointed. As the causes which congregate so considerable a number here are of a permanent nature, it seems proper, and almost necessary, that some more thorough provision should be made for their instruction. In the hope that I shall have the co-operation of the clergy, and if necessary of the laity, some effort will be made to secure regular exercises through a large part of each year, and to connect with them that *practical training* in the pastoral and missionary work, of the im-

portance of which I have spoken in several preceding addresses, and entertain every year a deeper conviction. A large city affords unlimited scope for such training, under the eye of experienced pastors and missionaries. If properly employed, under their direction, candidates could render important services, while they would gather an invaluable fund of experience and practical efficiency.

During the last summer's vacation, I deputed several candidates—most of whom are now in orders—to act as lay readers and catechists at different points in the interior of the diocese. Some of them were stationary, others itinerant. They acted under instructions, and in conjunction with the clergy, in the vicinity of their appointed fields. Much, however, was necessarily left to their own discretion, and it was satisfactory to learn that they acted with prudence as well as zeal, winning a good report from those among whom they labored, and doing much to edify and encourage those who were without stated ministrations. The best evidence of their efficiency, and of the propriety with which they bore themselves, may be found in the fact that applications for their services, when in orders, have been preferred with earnestness from nearly every place which they visited. None are more ready than themselves, however, to recognize the fact that they gained in practical power more than an equivalent for all the service which they were enabled to render.

(From the Address of 1853.)

In my anxiety to increase the working power and efficiency of the congregations and clergy we now have, I may have sometimes overlooked too much another duty of the Episcopate—that of seeking out and introducing into the ministry, young men of the requisite zeal and ability. It is certain that the number of candidates for orders in this diocese (seven-

teen)* is altogether disproportioned to her wants, and how to increase it becomes a question of such interest and such pressing necessity, that I commend it to the serious consideration of all the members of the Church. We have great need to ponder the words of our Master, "The harvest truly is plenteous, but the laborers are few." These words hold true to the letter, of the work which Providence spreads out before us in Pennsylvania. The call is from every side, and the frequency and the importunity with which it is repeated, becomes a source of inexpressible anxiety and pain to those who are expected to afford assistance wholly beyond their ability. Let our prayers then go up more earnestly and frequently to the Lord of the harvest, that he will send forth laborers into his harvest, and let us be ever ready to encourage and sustain those, who, in the true spirit, and with the proper qualifications, offer themselves for the work. Twenty-five clergymen are at this time much needed, and that additional number could now be supported, provided they were men who love work, who can endure hardness, and who are not wanting in piety, prudence, and ability to teach.

II.

PRIMITIVE DEACONS.

(From the Address of 1846.)

By Canon VI, of 1844, a Bishop is authorized to admit persons who have not been tried and examined in the manner prescribed in other canons, provided, he shall be requested to do so by a resolution of the Convention of his diocese. The object and import of this canon are probably understood by the members of

* The present number (April, 1858) is *thirty-one*.

this body; and they will be prepared, therefore, to prefer the request referred to, if in their judgment, the interests of the Church in this diocese shall require it. The deacons contemplated in this canon, are not in any case to have charge of parishes, and can be ordained presbyters only when they have completed the studies and passed the examinations prescribed in other canons, both for deacons and for priests.

In officiating and performing other duties, they are to be under the direction of the Rector within whose parish they labor; and they are not to have seats in any convention, nor be made the basis of any representation in the management of the concerns of the Church. I have not been able to satisfy myself how far officers, sustaining such a relation to the Church and its clergy, are likely to be useful in the present state of society in this Commonwealth. That some aid for the clergy in our larger parishes, and especially in cities, is much to be desired, is certain; and it is not impossible that this aid might be effectively rendered by Deacons, such as are provided for in this canon. From a passage in the treatise of Bishop White on the Ordination Offices, it is evident that that wise and venerable counsellor of our Church felt, many years since, the importance of some further provision in relation to Deacons. After adverting to the various duties specified in the ordinal as pertaining to this office, and especially to that which requires the incumbent "(where provision is so made) to search for the sick, poor, and impotent people of the parish; to intimate their estates, names, and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners or others," the Bishop adds that it were much to be desired, that in this respect, practice were more accordant with theory. He then proceeds: "Of the improvement here intimated, there can be little hope, until the Church shall think it expedient to ordain to the office of Deacons some, of whom no ex-

pectation is entertained that they will rise to a higher order of the ministry. And where would be the impropriety, or rather how comely as well as useful would it prove, if, even in churches provided with incumbents, there was a religious person of each church following some secular employment, yet managing any revenues appropriated to the poor, under a designation known to be paramount and from the source of all ecclesiastical authority? which expedient might be so conducted as to leave the tenure of property where it is, in the hands of churchwardens and vestrymen, to whom also there should be an accountability for the disposal of moneys in the Deacons' hands. But the institution would be still more useful in places in which, because of the small number, or the poverty of the people, there can be no permanent provision for a minister devoting his whole time to the services of the sanctuary, an evil which would be in some measure remedied by the appointment to the deaconship of a proper character, wherever it should offer, with the view not only of his distributing to the poor, but further for the reading of Scriptures and discourses, and for baptizing. It cannot but be supposed that his reading of prayers and of sermons of approved divines, would carry more weight than when it is done, as occasionally at present, by a layman; although this, where necesssary, is commendable.

"While there is thus held out the utility of an alteration in our practice, it is not wished to be understood as a proposal to hazard the accomplishment of it by any imprudent haste; especially by producing such dissatisfaction as might endanger the peace of the communion. But there is perceived no impropriety in the expressing of the opinion, countenanced as it is by avowed principles of this Church; from which there is a deviation in practice, although in points not materially affecting either truth or order."

Before dismissing this subject, I may be allowed to suggest whether the time may not be approaching when it will be expedient for deacons, who have taken

the usual course of study and preparation, to remain for some time, especially if they are still young and inexperienced, as assistants in the parishes of the older clergy. They will thus receive, under the direction of minds matured by study, reflection, and observation, that training in the *practical* duties of their profession which theological seminaries can hardly be expected to afford; but without which education for the sacred profession is essentially imperfect. If excused from preaching too, during such a novitiate, deacons would be able to make important additions to their stock of theological learning, and would be enlarging, in every respect, their resources for future usefulness, while they would be rendering valuable services to our people, and to overburdened pastors.

(From the Address of 1848.)

It is proper to state, that in the case of two of the Deacons ordained this year, the ordinary license to preach was withheld. This course was adopted in conformity with the wishes of the candidates themselves, and as the result of deep conviction on my part, that the ultimate usefulness of our younger clergy will be materially promoted if they pass a large portion of their diaconate in the parishes, and under the supervision of the elder clergy.

(From the Address of 1849.)

In my first address to the Convention of this Diocese, I intimated my conviction that the Church would be better served if Deacons were more frequently ordained without a license to preach—serving as assistants in the parishes of the older clergy, and studying under their direction. In my last address I reported the names of two Deacons who had cheerfully acquiesced in my wishes in this respect. I have now to

add that a portion of those who have been ordained within the last year have taken the same course, and that three deacons are now laboring in this city, on the primitive model.

(From the Address of 1854.)

The restoration of the Diaconate to a nearer conformity with the primitive model was another measure which this Convention* attempted. I regard that attempt as a wise one. We much need a class of men who can assist in the outdoor work of the Church, where robust sense, fervent piety, and knowledge of the world, are often more important than mere erudition, or even than the capacity to teach—in the highest sense of that word. In some cases these men will be found to possess eminent gifts, and will advance to the highest positions. In others, they will remain permanently and contentedly in subordinate stations, and will there give, to Pastors of Churches and to Missionaries, aid which they have long needed, and the need of which is coming every day to be more keenly and generally felt. The legislation of October last on this subject was merely experimental, and may need material revision. It was founded in a deep conviction not only that we want more laborers, but that we want those of more diversified powers and attainments; and it was intended to charge Bishops and Standing Committees with a larger discretion, and a graver responsibility in respect to the first grade of the ministry. He, of course, greatly misapprehends the object, and, as I think, the tendency of this measure, who supposes that it was intended, or must contribute, to depreciate learning in the ministry, or to set aside a thorough elementary training for those who are to become useful and able ministers of the New Testament. The importance of erudition and of the most consummate intellectual ability among

* General Convention of 1853.

the clergy I should be among the first to insist on; but no one will contend that either of these can be made universal, or that, in all stations, either of them is indispensable or even necessary. Let the utmost be done to secure pastors for our congregations who are accomplished in all that can make men wise to win souls, but let us not forget that to perform that which, according to our Ordinal, appertaineth to the office of a Deacon, requires only an inferior grade both of capacity and knowledge. It may not be improper, in leaving this topic, to express the hope that efforts to raise the standard of literary and theological attainments among the clergy will keep pace with every effort to bring our services nearer to the people; and that in all such efforts we shall remember, *first*, that a vigorous, well-disciplined, and active mind is much more of a power than mere learning, however great; but, *secondly*, that more extensive and profound learning is needed in our Church in this country—that we are without the appliances of wealth and learned leisure which the theologians of our Mother Church have enjoyed; and hence, *thirdly*, that our clergy, after they receive orders, and are charged with the cure of souls, need, as students, a degree of self-culture, self-reliance, and co-operation among themselves, greater perhaps than was ever needed before in any Church since the primitive ages of Christianity.

III.

RELIGIOUS TRAINING—CONFIRMATIONS.

(From the Address of 1847.)

It is my intention to include, in the visitations of each year, as large a portion of the parishes as possible. Not less than six-sevenths of our people, who

have not yet been confirmed, will probably have an opportunity of approaching that rite once in every twelve months. It is my wish at present to leave with the Rector of each parish an unfettered discretion in regard to the question whether Confirmation shall be administered at any particular visit I make. Confirmation being a renewal of baptismal vows ought not to be approached except by those who are in a proper state to receive adult baptism, and I presume few will doubt that that Sacrament ought to be administered only to those who are firmly purposed to lead a religious life, and to separate themselves from the sinful practices and corrupting vanities of the world. Hence, I should deprecate any influence applied by Pastors to the young or to other members of their flocks, to induce them to come to Confirmation, except that rite be distinctly presented to the careless and worldly as the beginning of a life of godliness; to the serious-minded as a means of strengthening them in their determination to be the Lord's. Two extremes, as it seems to me, ought to be guarded against: the one is that of urging persons to Confirmation who are not decidedly serious, or who are imperfectly instructed in regard to the nature of the vows which they ratify, and the obligations which as Christians they assume; the other is that of neglecting to extend the invitation, and to afford the instruction which the Church requires whenever the Bishop gives notice of his intention to visit a parish. On such notice being duly given, it is made the duty of the minister of the parish (Canon 26th of General Convention in 1832, and Canon 11th of the Church in this Diocese) to communicate the same to the members individually of his congregation or congregations as soon as opportunity offers, and also to publish it to such congregation or congregations on their first meeting thereafter for public worship. And the Canon of this Diocese farther directs that he shall also, on said occasion of public worship, *invite the children of due age, and others not confirmed, to ad-*

vise with him concerning their coming to that holy ordinance, and he shall diligently and faithfully prepare them for the same; and he shall be ready to present for Confirmation those who shall have been previously instructed and prepared." The wisdom of this provision is obvious, and the clergy will discern the advantage of conforming to its provisions. It affords annually, in most parishes, a distinct occasion for dealing with the young in respect to their baptismal vows, and at the same time makes it the Pastor's special right and duty to call upon the impenitent of every age to consider their ways. It also gives an opportunity, always to be valued, of collecting those together who most need religious instruction and influence, of conducting them through a course of thorough training, and subjecting their consciences and hearts to frequent and faithful appeals in private as well as in public. While, then, I would discourage all except the most thorough preparation of heart for Confirmation, I would earnestly recommend to the clergy to omit, on no such occasion, the attempt to engage the young in a closer and more serious consideration of their peculiar duties and privileges, and to impress on all the necessity of giving themselves at once, and with all their hearts, to the Lord. It is a gratifying fact, that in a large proportion of the parishes of this diocese, most of the persons confirmed soon become communicants. I refer to this as evidence that there is an increasing disposition to recognize the solemnity of the rite, and the necessity of a spiritual preparation for receiving it.

(Also from the Address of 1847.)

On returning to Philadelphia, I was occupied, for some time, principally in performing the more private duties which pertain to my office, and which necessarily occupy a large portion of time, especially after an absence of several weeks. I also availed myself

of the opportunity kindly afforded me at this time by the Rectors of the parishes in the vicinity to officiate, by preaching and otherwise, in their churches, by addressing the Sunday-schools, catechizing the children, and rendering such other service as might be called for. These informal visits, made without previous notice, and not involving the performance of offices strictly Episcopal, I regard as useful alike to a Bishop and to the people of his charge. They afford occasion for intercourse with the laity, both more frequent and more unrestrained than can well be enjoyed at regular visitations; they exhibit the parishes in their ordinary working condition, and they afford to the Clergy and Bishop additional opportunities for conference, and for a fraternal interchange of their views and feelings.

(From the Address of 1849.)

The confirmations this year are greater, by more than one-seventh, than in the year preceding. This may be taken, I trust, as gratifying evidence of increased effort on the part of the clergy, and increased interest on the part of the people. I have no desire to see the ranks of those who approach this rite swelled, except by persons who are sincerely and earnestly bent upon leading virtuous and godly lives. The number of such persons, however, will depend much upon the diligence and zeal, with which pastors train the young of their flocks, and deal with the consciences of those who, though older, are still undecided or reckless, in respect to the great duty of consecrating themselves to God's service. We shall never, as it seems to me, realize the ideal which the Church presents to us in her baptismal office, until we regard each baptized child as committed to our special care, to be duly prepared, through the joint efforts of parents, teachers, sponsors and pastors, for publicly ratifying the covenant in which, by baptism, they were separated from the world, and given over to be faithful followers of Christ. Hence the solicitude

with which, in their public and private ministrations, in the Sunday-school and catechetical class, pastors should watch over the lambs of the flock. The frequent return of confirmation affords opportunities equally frequent for special appeals to the whole congregation, and for more than usual efforts to impress upon the young a deep sense of their Christian obligations. I desire therefore to call the renewed attention of the clergy to the *ninth Canon of the Church in this Diocese*, which makes it their duty, when notified of the Bishop's visitation, first to *invite the children of due age and others not confirmed to advise with them concerning their coming to that holy ordinance, and then diligently and faithfully to prepare them for the same.* It seems to me that a diligent and faithful preparation requires a special course of instruction for the candidates in common, with frank and explicit conversations with each one in private. Less than this would hardly seem sufficient to enable a pastor to judge of the qualifications of his respective candidates, or to give them the requisite counsel and direction. I ask particular attention to the canon in question, because its provisions are additional to those contained in the canons of the General Convention on the subject of confirmation, and it is my purpose hereafter to urge their careful observance. It gives me great pleasure to add that in a large proportion of the parishes in this diocese, this important part of ministerial duty is conscientiously and assiduously fulfilled.

(From the Address of 1850.)

Another topic on which I would gladly enlarge, is the *religious training of our children.* This is everywhere identified with the best hopes of the Church and of the world; but in no country, perhaps, so much as in our own. The almost unbounded liberty to which the rising generation among us are

soon to be admitted, renders it all-important that they should have engraven deeply upon their hearts a sense of their responsibility to God and man. Subordination to law can be hoped for in such a country, only when there is, during childhood, a due submission to the authority of parents, teachers, and pastors. I cannot enlarge on this subject; but I may be permitted to remark, that as Episcopalians, it becomes us to employ that special system of training, which our Church has provided. Our Sunday-schools are a great blessing; but I think their usefulness to society, in some cases, would be much increased and their service to the Church greatly augmented, if our Catechism and Liturgical services held a more prominent place, and if teachers were more carefully selected and induced to prepare themselves better for the work of instruction. It should be an object kept constantly in view, to be pursued judiciously and in its proper place—but yet never neglected; to attach the young under our care to our own mode of worship and to our distinguishing tenets and usages. This requires positive instruction, as well as the indirect and powerful influence of custom and habit. To secure the aid even of these last, children *should be early trained to respond* in Sunday-schools and in Church, and as far as practicable, convenient places should be provided, where they can both see and hear, during public worship.

(From the Address of 1857.)

The Confirmations thus reported will be found considerably larger in the aggregate than in any preceding year. This is to be ascribed in part to the fact that, owing to infirm health, I failed during the preceding year to visit several parishes. It is also due, in some measure, to the late day in May at which the present meeting of our Convention occurs, as compared with the last—the period covered by this Report being thus extended to fifty-five, instead of

fifty-two weeks. But, after due allowance for both these causes, there will remain a very considerable advance in the number confirmed. Let us accept it thankfully, as evidence that God owns our labors more and more, and with the determination that those who have thus renewed their baptismal vows shall be frequently reminded by us of their duty to live for Christ, and for the extension to others of the privileges which they enjoy themselves. I believe that one material cause of this increase may be found in the fact that, in several parishes, the rite has been administered more than once during the year. Few pastors, on the approach of confirmation, strive duly to bring the young and others who are yet halting between two opinions, to a proper decision that there are not some, oftentimes many, who are all but persuaded to declare themselves.

Instead of being allowed to dismiss the matter, or to postpone it indefinitely, it is evidently of the utmost importance that the work begun in these hearts should, with God's help, be continued through the active influence of pastors and other friends; that misapprehensions, if they exist, should be corrected, due self-distrust be encouraged, and the irrevocable purpose formed and avowed to walk answerably to a Christian calling. To this end it is not necessary, indeed, that they should wait for the laying on of hands, inasmuch as they can be received at once to the Communion, if, in the judgment of the rector, they are duly prepared. But as the right of Confirmation seems admirably fitted to mark an intermediate step of Christian training, and may serve, in many cases, to initiate an important period of probation, my desire is to confirm, in all the larger parishes, and in others not too difficult of access, as often as classes of ten or fifteen can be prepared. By this course, the work of preparation can be carried through a larger part of each year; the administration of the rite will be accompanied, in some cases, with less of unhealthy excitement, and this part of the bishop's

labors, instead of being crowded into one short season, will be so distributed throughout the whole year as to be more manageable. Without proposing any formal change, and reserving the privilege of revising these suggestions, from time to time, by the light of experience, I would here express my readiness to confirm, in any parish not too remote, where the minister desires to present a class of ten or fifteen candidates well prepared.

IV.

CHURCH AND OTHER SCHOOLS.

(From the Address of 1847.)

I cannot dismiss the subject of *Scholastic education* for our children, without expressing my hope, that an interest in the institutions just mentioned will not lessen our solicitude for the support and improvement of the Common Schools of the State. Pennsylvania is now engaged in a noble effort to supply every child within her limits with the means of elementary instruction; and the success of that effort must be a cherished object with all who would see our civil institutions properly administered, or the claims of Christianity in general, and of our own Church in particular, properly appreciated. The friends of sober piety and of primitive Apostolic truth, have everything to hope and nothing to fear from the spread of intelligence among the people; and that is an end which can be secured, in the first instance, only by a general system of schools, aided by the bounty of the State, and subjected to one plan of supervision. Where there are diversities of language and religious faith, and where large masses of population are unconnected with any religious body, experience has shown that education cannot become gene-

ral without the intervention of a *central authority*, which can at once foster, concentrate, and direct the awakening interest in schools. In this country, that authority must leave to the people in the respective districts the details of school government, insisting only on a certain standard of mental and moral qualification in the teachers, and a certain amount of time to be employed in communicating instruction. In such a country, too, *specific religious* instruction must be communicated to the pupils of *common* schools principally through the agency of parents, Sunday-schools, and Pastors. As these schools are attended almost exclusively by day scholars, it can be given to them chiefly at home, and in connection with their respective parishes; or it might, as in some countries of Europe, be imparted in school, at certain prescribed times, by the respective clergymen who have charge of the families to which children in attendance belong. No difficulty on this subject ought, I conceive, to endanger the paramount object of bringing the neglected children of indigence, of vice, and of sordid indifference, under the benign influence of those who can teach them much, if not everything; and who, in proportion as they open their understandings, and raise their tastes, will only prepare them the better for that religious culture which otherwise they might never have attained. It should be considered, too, that most of the children taught in our common schools, can never enjoy the advantages of such seminaries as we have in connection with our Church, and if educated at all, must be educated near their own homes, and at rates made sufficiently low by the united contributions of the holders of property, who for all they contribute to schools, will receive abundant return in the diminution of taxes, and in the increased security of their persons and estates.

(From the Address of 1849.)

The schools over which I have been accustomed to

exercise some supervision, have enjoyed during the last year a large share of public favor, and two of the female boarding schools have been visited by special tokens of the divine presence; a good proportion of the inmates in each having been prepared for an intelligent and devout renewal in confirmation of their baptismal vows.

In my last address, I stated that efforts had been made to provide *free scholarships* at different schools, for the sons and daughters of the clergy of this diocese. I called attention especially to the importance of creating permanent scholarships for the *daughters* of such pastors as receive small salaries, and live where good schools are not yet established. Through the temporary contributions of a few benevolent individuals, nine young ladies have been placed at boarding schools, besides those who are received as free day scholars at the Female Institute in Philadelphia. I am now able to state that the foundation of a *permanent fund* for this purpose has been laid. The late Mrs. Stott, of this city, who died in the month of June last, full of years, rich in faith and good works, and loaded with the blessings of multitudes who had tasted her bounty, or who had seen the daily beauty of her life,—manifested a special interest in this charity. In addition to previous contributions, made a few months before her death, sufficient to support three scholars for one year, she bequeathed four thousand dollars to it in one of the last codicils to her will, and an association has been formed under the title of "The Trustees of the Clergy Daughters' Fund," and a charter secured according to law. To the charge of these trustees, all funds devoted to this purpose will be committed. I cannot but hope that so blessed an example as Mrs. Stott's may be followed in this and in other charities, by those who would leave behind them a memorial to gladden many hearts, and be the means of incalculable good to the Church and her children.

(From the Address of 1851.)

The subject of education continues to receive attention. Our academies and female schools are entitled to a place in the remembrance and support of our people. They pursue the tenor of their way, noiselessly and without pretension; but as homes for training the young of the gentler sex, they deserve on that very account the more of our favor and consideration. I am most desirous of seeing seminaries for the young, of different grades of expense, rising in every part of the Diocese, as fast as Providence may open to us facilities, but I shall be equally desirous that they be places devoted to thorough, and therefore unpretending culture, and that they grow up as all useful and permanent institutions are likely to grow—gradually, and with well-compacted strength.

I beg here to renew the expression of my hope, that increased care will be taken, lest Sunday-schools supersede the proper religious instruction of children in families, and their due care and nurture by the Pastors of the flock. The catechetical instruction, which is required to be given statedly and "openly in the church," might with great advantage, be accompanied with an annual course of lectures on the Catechism, to be delivered each year, in the presence of the whole congregation.

I would also remind the members of the Convention, that too much care cannot be taken in selecting proper teachers for our Sunday-schools; and that if needed, special efforts ought to be made to qualify them for their duties. A clergyman who passes from class to class during their exercises, may frequently observe in the instruction or discipline that which is so defective that it ought to be pointed out distinctly and kindly to the teachers in private, in order to incite them to renewed and more thorough preparation. It should be regarded, I conceive, as a settled principle, that without such preparation, both generally,

and in respect to the duties of each Sunday, the influence of teachers will not be that which we must desire. It should also be considered, that they can easily neutralize the benefit even of the soundest and most thorough instruction, by the want of proper seriousness and earnestness of manner. There should be vivacity, of course, but no levity. Towards those confided to their care, Sunday-school teachers stand in relations of great interest and responsibility, and they never can be too fervent in prayer, nor too diligent in effort, that both by doctrine and example, they may draw their pupils to the love and obedience of the truth.

(From the Address of 1854.)

Of the whole number of clergymen now resident canonically in the Diocese four are occupied as Principals or Professors in Seminaries of learning, and of the parish clergy thirteen are also actively engaged in teaching the higher branches of learning. It may serve to convey some conception of the influence—almost unobserved—which a few clergymen in this Diocese are exerting upon the education of the young, when I state that there are not less than five hundred children and youth of both sexes, who are pursuing, under their immediate auspices, the more advanced studies of an English and classical course. If to these we add those who are instructed by lay members in schools established in connection with our communion, and the much larger number who, in parochial schools, are imbibing the elements of sacred and secular knowledge, we shall perceive that the Church in this Diocese is not entirely idle in the work of Christian education. Add to this the fact that more than fifteen thousand children are enrolled as attending upon our Sunday-schools, and we shall find reason to bless God who has inclined the hearts of His ministers and people to give themselves so

willingly and at such great expense of time and labor to the nurture of the young.

I have spoken, in the former part of this address, of the relation of the Church in this Diocese to schools. For what we are now doing in this important field I trust I am duly thankful; yet it bears but a small proportion to what with wisdom and patient enthusiasm we shall be able to accomplish. Has not the time arrived—at least, is it not at hand—when, within the bounds of each Convocation and each considerable section of the Diocese, there ought to be provision in one or more good Boarding Schools for the young of both sexes who are pursuing the higher branches of education, so that they can be trained under a proper church influence? We need such schools for our own children, many of whom are sent, with a singular want of foresight, where they will receive, either no religious instruction at all, or one utterly alien from our services, or, what is worse, where their allegiance to the simplicity of the Gospel and to the very first principles of the Reformation will be secretly and insidiously undermined. We need such schools, too, for many who are not of our fold, but who are more than willing that their children should be educated under the positive system of teaching, and the orderly Christian nurture, which characterize, and, I trust, are destined still more to characterize the working of our Church. Has not the time also arrived when our clergy should identify themselves more than ever with our public school system, exposed, as it is, on one side to perversion, and on the other to ruin, and yet presenting, as it does, the only available means for spreading a universal education over the land?

V.

CONVOCATIONS.

(From the Address of 1847.)

Many of our clerical brethren are much isolated by the remoteness of their cures from each other, and opportunities for free communion and conference, with mutual prayer for the Divine aid and guidance, can hardly fail to reanimate them in encountering the toils and sacrifices of their ministry, while it must supply them with hints in respect to their public and private labors, which may prove rich in blessing as well to themselves as to their respective flocks. Such meetings among the clergy, too, if connected with frequent public service, with much private prayer, and with abstinence from unprofitable and irritating controversies, must conduce to strengthen the bonds of mutual affection and confidence, and to induce that spirit of general and cordial co-operation, so essential to the growth of our Church, and of true religion. They prove most profitable, it is believed, where they involve systematic efforts for the strengthening of weak parishes, for the formation of new ones in destitute places, and for providing occasional services for the scattered members of our fold. These were objects kept steadily in view in the Convocation at Pittsburg.

(From the same Address.)

Nothing I believe is needed but earnest co-operation among the churches and clergy to render most of the parishes, now dependent on Missionary aid, self-supporting, and to build up new parishes where our services are much desired and would prove a great blessing. The clergy at this convocation were

favored with the presence of the Agent of the Foreign Committee of the Board of Missions, who furnished his brethren with the results of Convocational associations among the clergy of two of the New England Dioceses, which have been most gratifying as it respects the growth of the Church there in numbers, strength, and piety. In addition to other advantages, which are likely to flow from these convocations properly conducted, will be the gradual preparation of the remoter parts of this State to be formed into one or more separate Dioceses. Such a result must be desired by every friend of true religion; but to render the measure a safe and beneficial one, the parishes within the territory proposed for a new Diocese should be able, not only to sustain themselves, but to bear the increased burden which will be occasioned by the support of the Episcopate and by Church extension within their own limits.

(From the Address of 1848.)

I mentioned in my last address, that CONVOCATIONS of the clergy had been assembled at two or three points in the Diocese, at the time of my visitation; that they were likely to become a permanent element in our system of operations, and that, in my opinion, they would prove, if properly conducted, powerful instruments of improvement to the clergy, and of blessings to their people, while they might be made subservient in a high degree, to the extension of the Church. I would now state that I have met with four convocations during the year. My convictions in regard to their value and efficiency are strengthened. At the meeting, in July, of the Convocation of Northern and Central Pennsylvania, a permanent organization was adopted on principles which will be found in a note to this address, and the members comprising it have continued to meet quarterly.

(From the Address of 1849.)

In addition to the Northern Convocation, the rules of which I reported to the last Convention, three others have since been organized on the same principles. The meetings have been to me occasions of delightful intercourse with my brethren of the clergy, and with the people of their parishes. Besides public services and informal meetings in private, the members hold frequent sessions for the discussion of practical questions touching the duties of their office, and for reading sermons, essays, and dissertations. The following may be specified as some of the advantages which seem likely to flow from these meetings, and I am glad to say that as yet I have observed no counteracting evils which do not admit of remedy:

1. The cultivation of fraternal feeling among the Clergy, as also between them and the different Congregations within the bounds of the Convocation, and between the congregations themselves.

2. A spirit of *local* co-operation among the parishes and clergy of different parts of the diocese.

3. Enabling the younger clergy to avail themselves of the experience of their older brethren.

4. Improvement in theological learning.

VI.

SUPPORT OF THE CLERGY.

(From the Address of 1848.)

It will be seen that the ranks of the laboring clergy, in this diocese, do not increase even in proportion to the increase of our churches, much less in proportion to the new calls which are made for our services; while the disproportion between the growth in the number

of our clergy, and the advance of population in our Commonwealth, is truly distressing. Let not our faithful and fervent prayers be wanting, Brethren, nor our corresponding judicious efforts, that the list of our candidates, now much reduced, may be soon swelled by the addition of young men of talent, piety, and devoted zeal. What we greatly need are laboring clergymen, who are patient, self-denying, and indomitable—men who can endure hardness, even though it take the form of apparent neglect or indifference—who, in meekness, and with all industry and prudence, will adapt themselves to the peculiar emergencies of the various posts at which they may be called to labor, and whose faith in the ultimate triumph of their mission can outlive even a long period of privation and apparent uselessness. Such men never labor in vain; and unfriendly as the soil of interior Pennsylvania may seem to the establishment or extension of our principles, there are fields in every part of it already white unto the harvest. But they who would reap these harvests must needs count the cost. For a time, some of them must consent to forego the comforts of a married life; they must be satisfied to live as the mass of those to whom they minister live; and, sowing in hope, they must never distrust the pledge, that God's word, when it goes forth in its integrity and simplicity, cannot return unto Him void, but must prosper in the thing whereunto He sends it. Its triumphs may be reserved till his eyes who proclaimed it are sealed in death; but none the less glorious and memorable shall be his reward. *In due time we shall reap if we faint not.*

When I observe with what skill and ardor, at what hazards often to health and life, and with what deliberate and even prodigal sacrifice of present ease and enjoyment, the children of the world devote themselves to the pursuit of that which must perish in the using, I cannot but fear that they are wiser in their generation than many of us who profess to be children of light. A like zeal, a like vigilant wisdom

and forecast, with the same irrepressible, self-sacrificing energy, would soon enable us to carry our faith in triumph over many obstacles, before which we are now too apt to stand appalled, or from which we turn away in dismay.

But whilst I insist on the necessity of increased devotion on the part of the clergy, I would not forget that they who preach the Gospel have a right to live of the Gospel. It is a melancholy fact, that some of the most useful clergymen who have left us during the past year, have been constrained to do so by the entire inadequacy of their means of subsistence. I have much fear that we are destined to suffer still severer losses from the same cause. With these facts forced upon me as I travel over the Diocese, and having myself tried in vain for months, and even in one or two instances for more than two years, to supply some vacant parishes with ministerial services, because I have been unable to hold out to men with families, the prospect of adequate support,—I conceive that I should be wanting in my duty if I did not entreat the renewed attention of the laity to this subject. Where the standard of compensation is highest, there we must expect that talent and efficiency will be carried; and we cannot allow other dioceses to excel us in this respect without being in danger of suffering a constant drain upon our best and most cherished resources.

I well know that in some of our parishes, even with every effort which liberality could make, the salary would be meagre unless increased from without; but how rarely has liberality done its utmost. In how many cases are the claims of the Gospel, the interests of the soul, postponed, till all the demands of taste and even caprice are gratified, and then a fraction of the poor remains bestowed, perhaps with a grudging hand, on a stinted pastor. Can we wonder if the dews of the Divine Spirit are withheld from such hearts and such congregations? Zaccheus could give half his goods to feed the poor. Under the Mosaic

dispensation the divine law could wring with inexorable hand from every Jew, more than two-tenths of all his income for pious and charitable uses. God has been pleased to lay on Christians no law for giving but the law of love and of a cheerful heart; but what a reproach must rest upon them, if they abuse this indulgence to the injury of the poor, or to the withholding from the ministers of the sanctuary, of their rightful portion!

Connected with the support of the clergy, I would mention two or three measures which may have, if adopted, a most happy effect. The first is *the erection of parsonages.* In cities and large towns they are less necessary; but in the country they are all but indispensable. The difficulty of renting houses in convenient situations, the uncertainty whether they can be retained, their want of fitness to a clergyman's peculiar wants and resources, the additional expense which they entail, are evils which can hardly be appreciated, except by experience; and they prove in many cases, I am sure, the immediate reason why parishes are relinquished. If congregations would have their ministers acquire a *home* feeling among them, they should see to it that they have a *home,*— a permanent and comfortable one, at a convenient distance from the parish church, and that this home is kept in good repair. Let me add that a *Rector's library* ought, and I trust in time will come, to be considered as a necessary appendage to every parsonage and every parish. We need an enlightened and well-furnished ministry; but we cannot hope to have it, unless the clergy have access to good libraries, and this access can never be enjoyed by many of them if these libraries are to be furnished exclusively at their own expense. For a parish to gather such a library requires but a beginning, a little steady and persevering attention, and the contribution, through a course of years, of sums which, though very small when divided among the members of a congregation,

would be wholly beyond the reach of most individual pastors.

Another measure would, if adopted, do much, I think, to lighten the burdens of the clergy. I allude to *some provision by the Church for the education of their children.* We have now several admirable schools, both male and female, connected with the Church in this diocese; and their advantages ought to be especially accessible to the children of those clergymen whose means are straitened, who live remote from schools of a superior character, and whose children must soon enter on life, with no resources but their talents and their worth. I would mention that partial provision for the sons of the clergy is already made. These provisions need to be enlarged and made permanent; but what we need now still more, is a corresponding provision for educating the *daughters* of the clergy. Arrangements have been made at three schools, for admitting at reduced rates those whose fathers receive inadequate salaries, or who are orphans. Through the generosity of a few individuals, whose pleasure is to do good as they have opportunity, I have already received means sufficient to place five or six young ladies at these schools, and I pray God to put it in the hearts of those who have the ability, to enable me to enlarge the number.

(From the Address of 1849.)

In reporting so many changes I cannot refrain from reminding both the clergy and the congregations of the evils and inconveniences to both parties, which they involve. As a means of guarding against them in some degree, I suggested in my last address the importance of supplying *Parsonages and Rectors' Libraries*, especially in the rural parishes, and where the salary paid in money is inadequate to the additional expense imposed by renting a house and by purchasing books. There is another measure which

if generally adopted, would also conduce greatly, I conceive, to the comfort of the Clergy and the welfare of their families. In few parishes of this country is the salary such that a Clergyman can hope to save from it any adequate provision for his family, if he should be taken from them in early or middle life. From any other source of supply, through his own efforts, he is cut off both by public opinion, and by the duties of his profession; and yet the circumstances in which he is placed render early death not improbable in respect to himself, and they render the capacity for self-support very improbable in respect to his family. I would suggest, therefore, that parishes generally follow the course which has been adopted, I believe, in a few instances in this city, of purchasing an endowment for the family of their Clergyman in case of his dying while in their service.

A small sum annually paid to the venerable Corporation for the Widows and children of Clergymen in this Diocese, or to a well-conducted *Life Insurance Company*, would secure to their heirs-at-law at their death a considerable amount, which in case of the Corporation for Widows is often increased by the gratuitous liberality of the Trustees. Thus, in one of the parishes of this city, the sum of one hundred and nine dollars paid annually by the Vestry, entitles the family of their rector, in case of his death, to the sum of five thousand dollars. Smaller payments would be sufficient in case of feeble parishes, and it may well be considered whether, in the case of those congregations whose means are entirely inadequate to an effort of this kind, an object is not presented, well worthy of the liberality of benevolent individuals and societies. Were it not that associations have been multiplied to an extent which by many is deemed unreasonable, I should be disposed to urge the formation of one to promote the *building of Parsonages*, the *furnishing of Rectors' Libraries*, and *the effecting of Life Insurances in behalf of parish clergymen*. Whatever is calculated to multiply the ties between a Clergyman

and his people, and to render the tenure of the pastoral office more permanent, is at this time worthy of all consideration.

(From the Address of 1852.)

The Hospital of the P. E. Church in this city, the conception and establishment of which I adverted to in my last report, is not yet opened for the reception of patients. A valuable square of land for a site, however, has been presented, through the spontaneous liberality of two generous ladies (sisters),* and as it contains some buildings which can be adapted to hospital purposes, and subscriptions have been received to the amount of nearly $50,000, it is hoped that the day is at hand when the much-needed services of this Institution will be at the disposal of the public.

In the report which has been made of clergymen removing from one parish to another, or retiring altogether from the Diocese, the Convention will see renewed occasion to deplore the instability which marks the pastoral relation. I will not attempt to specify all the causes of this instability. In some cases, it may be regarded as the fault of a restless age. In others, it must certainly be attributed to the inefficiency or imprudence of ministers; in others, to the unreasonable and captious temper of the people. Deducting these cases, however, there will still remain too many in which the parties profess the utmost mutual regard and satisfaction, and the separation is occasioned only by insufficiency of support. This must be regarded as a chief reason why so many of our parishes, when vacant, find it difficult to obtain a clergyman; and why, when supplied with a zealous and capable ministry, so many are obliged to relinquish it. The number of earnest and thoroughly efficient men is inadequate to the demand, and they

* Miss Leamy and Mrs. Stout.

will unavoidably be carried, where they who preach the Gospel can live by the Gospel. Any diocese or parish, therefore, which is content to maintain a relatively low standard of ministerial compensation, will have no just cause to complain, if, in the end, it find itself indifferently served. Nowhere in this country are salaries likely to be more than adequate to the comfortable subsistence of a Rector's family, in the manner which his own parish prescribes.

In my private communications with the clergy, I constantly and earnestly press upon them the duty of making pecuniary sacrifices in their Master's service. I hold out the hope, too, that in time these sacrifices will be appreciated by the people, and will either cease entirely, or be largely shared by those to whom they minister. But hope deferred maketh the heart sick. It is not surprising that men with increasing families, and with no resource but their profession, should sometimes tire of bearing so large a share of the burden, which is not properly their own. On occasions like this, I should be wanting, I conceive, in my duty to the laity, if even at the risk of being charged with vain repetitions, I did not remind them again and again that the best welfare of their respective congregations and families, requires that they should devise liberal things towards those, who, on entering the ministry of Christ, cut themselves off from secular pursuits, and often from almost all means of eking out a scanty salary. This duty is especially imperative now, when the expense of maintaining families, especially in large towns, has so greatly increased. I do not plead for clergymen who are notoriously unfaithful and incompetent. But for those who are instant in season and out of season in doing their duty, and who do it efficiently,—I may ask that you will remember them, and esteem them very highly in love for their work's sake. Withhold not more than is meet, lest it tend to poverty. Be not sparing of those slight contributions and attentions which do much to soothe a burdened heart, and which, where

they are the spontaneous offering of an affectionate people, often make, to an otherwise straitened lot, all the difference between penury and comfort. As I have already more than once intimated, the erection of parsonage-houses, the establishment of Parsons' Libraries, and assistance in the education of his children, are three ways of increasing a Pastor's resources, which well deserve attention, and which will often enlist support from those who are unfriendly to a direct increase of salary.

There is another measure which has claims upon our attention, because, while it lifts from a minister's heart a heavy present load of anxiety, it secures, in case of his death, some temporal provision for those of his household,—I allude to Life Assurance. I have had occasion recently to observe, with more care than formerly, the administration of the Society in this Diocese, known as the Corporation for the Relief of the Widows and Children of Deceased Clergymen. I feel bound to express my conviction that there, more safely and profitably than elsewhere, can some prospective investment be made for the benefit of the families of the clergy. In the character of its Trustees, and in the exemplary care and skill with which its funds are invested and managed, the assured have a security against fraud and other sources of loss, which is rarely to be found in institutions of a more secular character. The services of the secretary, treasurer, and other officers, are rendered without charge; claimants find themselves in the hands of friends and brethren, who cherish a generous concern for their welfare; and the sums allowed to annuitants are often increased gratuitously much beyond any amount to which they would have been entitled of right and by law. It is, therefore, to be lamented, that so few congregations make for their Rector's families a provision, which, at slight expense, would form a new and strong bond of union between him and his people, and which, in case of his removal to another parish, might cease, or be transferred to his

successor. In no way can our parishes meet so easily and acceptably the debt which, on the death of a faithful Pastor, they always owe to his destitute widow and orphans. By a generous and thoughtful people, this debt will not be forgotten; and when they come to lay their minister in the grave, it will surely be some consolation to them to remember that they recognized it in good time, and that his labors were lightened from year to year by the assurance that its payment was placed beyond all human contingency.

VII.

INSTABILITY OF THE PASTORAL RELATION.

(From the Address of 1853.)

The instability of the pastoral relation is apparent, not only in the removing of clergymen from one diocese to another, but in the many changes which take place within the same diocese. Twenty-five of our parishes have suffered the loss of their minister or assistant minister since we last met. The evil becomes still more evident and alarming in proportion as we observe its aggregate effect after a series of years. It is now less than nine years since I was first charged with the oversight of this diocese, and during that time, if we except the parishes of Philadelphia County, there are but twelve in the whole diocese, out of more than one hundred, which have not lost their pastor once, twice, or thrice. That the changes in Philadelphia have been vastly less seems to prove that inadequacy of support is the main, though certainly not the only cause of these constant and deplorable vicissitudes. In such a condition of things, it is only wonderful that our progress has not been entirely arrested. It argues much for the hold

which our Church has upon the good will of those without, as it is most creditable to the zeal of those within, that, during the same brief period, more than fifty churches have been erected, most of which are at points not occupied before. But, with such openings before us, what might we not achieve if we had a stable ministry, animated by the consciousness that they have the cordial support of a generous and considerate laity? How many new enterprises would then be conceived and inaugurated, and once begun, how many of them would command early success, under the guidance of the same minds and hands that originated them! Here is a consummation which we ought to keep steadily in view, and which we can reach in due time, if the clergy and laity set their hearts upon it. The former should take positions with the resolute purpose of giving them a full trial, and of submitting, if need be, to a large measure of privation and self-denial. They must consider, that in many a new parish the burden of their support falls almost entirely on a small number of persons of limited means, and they surely ought to be behind none in their economy and thrift, or in their willingness to make sacrifices for Christ and his Church. Where there is ability, but not the will to support them properly, they should strive by affectionate zeal and devotion to their spiritual functions, to warm their people into sympathy, or shame them into consideration; that, so they may be moved to watch over the temporal comfort of their minister with something of the same wakeful solicitude with which it is his pride to watch over the souls which are intrusted to him. And, on the other hand, ought not the congregation to receive him who is over them in the Lord as a *permanent* pastor and guide—not as a transient visitor, who comes to be the object of their captious criticisms, or the victim of their unrelenting parsimony? Ought they not to resolve from the beginning that it shall not be their fault if his heart is not moved, and his hands encouraged to attempt great

things for God, and for the people more immediately committed to his charge? Ought they not, by delicate and thoughtful considerations for his material wants, and for those of his family, and by the recognition of his many trials and perplexities,—ought they not, by such means, to give him constant assurance that his every effort is observed and appreciated, and that their fond desire is that their interests and his shall be lastingly united.

(From the Address of 1856.)

I cannot record these changes without sadness. Added to others which are determined upon, and which will be effected within the present month, they give the startling fact that nearly one quarter of all the clergy who last year, at this time, were in charge of parishes or missionary stations in this diocese, will have removed from them. Can such a state of things consist with a healthy religious life among our clergy and people? Can it be continued without lamentable effects upon their character and their prosperity? It is a subject which demands, I conceive, our most earnest consideration. Change, carried at this rate over the whole diocese, would empty all our parishes once in every four or five years. The evils are by no means confined to the congregations. The usefulness of the ministry depends much less upon temporary or spasmodic efforts, than upon steady, long-continued, and manifold influences, which adjust themselves to the peculiar condition of a place and congregation, and also to the special character and temperament of individuals. It depends much, too, upon the confidence and affection with which a pastor is regarded, and which rarely grow up without protracted and familiar intercourse, and without a diligent attention on his part, through successive years, to the training of the young. His comfort and happiness—especially as he advances in age—require that he should have

around him known and well-tried friends. As a preacher, he should have studious habits, and a warm interest in the spiritual condition of all his people; but it is evident that neither of these can be promoted by frequent migrations from parish to parish. As a pastor, too, almost everything depends, under God, on his prudence, on his zeal, and self-control; and yet, each of these is more likely to be hindered than advanced by a practice which facilitates the escape of the rash or the remiss from the legitimate consequences of their faults, and darkens, to a faithful minister, his prospect of reaping the rich fruits of patience, meekness, and self-sacrificing toils. Do we need a ministry studious, hopeful, loving, prudent, and energetic? Let us beware how we foster a practice which tends to make men idle, desponding, misanthropic, reckless. I rejoice to know, that in spite of this system, and when subjected to its most unrelenting operation, many of the clergy keep alive their faith and their zeal. We need not wonder that more than a few fail to do so.

How much the prospect of edification and of progressive increase and improvement in congregations, must be impaired by these frequent changes, I need hardly indicate. The hand that sows the seed is the one that can best cherish and train the young or more vigorous plant. He who has watched and prayed, in season and out of season, not only for his collective flock, but for particular families or individuals, is not he, more than a stranger, likely to speak to them in their sorrows and joys, "the word in season," to supply the care and counsel which shall be fitted to their several necessities, and draw them, with an all-persuasive power, to the obedience of the faith? He who takes the child in his arms, and receives it by baptism into the Christian fold, is he not most likely to regard with affectionate interest its early Christian nurture? and he who, full of hope, begins that work of nurturing, is he not the best qualified to carry it forward from stage to stage? Everything which

weakens the tenure of the pastor's hold upon his flock, exposes the dearest and most important part of his work to be depreciated or neglected, while it causes undue importance to be attached to public and oratorical efforts. Whoever ministers in sacred things should carry with him, everywhere, all a shepherd's heart, and should lightly esteem nothing which can contribute, in any way, to the spiritual welfare of any member or portion of his flock. He may be a missionary at large, itinerating over extensive tracts of country, and yet be in many respects a pastor to those for whom he labors, and in a course of years can acquire an aptitude in dealing with their spiritual wants which few strangers can have.

It is true, that a large and powerful religious body, whose zeal and activity we might well emulate, has incorporated frequent periodical rupture of the pastoral tie as a prominent element of their system. It must be observed, however, that the sagacious founder of that system, never proposed to establish an independent church, but merely a missionary organization for the instruction and reformation of multitudes whom the Established Church of England had consigned to neglect; that he always inculcated allegiance to the communion of that church as a duty, and that the imperfect training and education of the teachers whom he sent forth, made their frequent translation from one sphere of labor to another an obvious—but, as perhaps a larger experience has shown—a doubtful expedient. Neither of these considerations apply to our Church, except in the case of clergymen who have received a flagrantly defective education, and in theirs it may be doubted whether, with the early scholastic culture which all enjoy among us, the prevailing intellectual activity of our people, and the means of vigorous self-culture which any one can command, it would not be better to animate them to the work of persevering study than to deprive them of one of the strongest incentives to it. The necessity of ministering, year after year,

to the same minds tends to rouse us to the work of enlarging our stores of knowledge and thought. An effect the directly opposite must result from a system which enables us, just as we have exhausted our slender stock of material in one place, to transfer it, in all its triteness, to another. With us, moreover, that system is divested of all that has tended to give it efficiency among our Methodist brethren. They distribute their preachers upon the nicest principles of the division of labor, detailing to each field the man who is best adapted for it; whereas, with us, the distribution is too often determined by little save accident or caprice.

I have sketched but part of the evils of a practice, which is, I fear, steadily gaining ground among us. I by no means maintain that in all cases, clergymen should be fastened for life to the posts at which they are first placed. He who, in a contracted sphere, has qualified himself for adorning and blessing one much more extended and exalted, ought, alike for his own and for the Gospel's sake, to be advanced to it. He who, by idleness or persevering indiscretions, or moral perversity, fails to fill usefully and creditably any sphere, be it large or small, has no right to demand impunity from the consequences of his fault. I only maintain that change, especially frequent and hasty change, ought not to be installed as our rule, that it ought rather to be regarded as an evil, an exceptional necessity, which nothing but a greater evil, either to the Church at large or to a particular congregation or clergyman, can justify. Both parties to the pastoral relation should enter upon it with the hope and the presumption that it is to be permanent. The duties which pertain to it are then most likely to be discharged on both sides earnestly and thoroughly. The duty and the expediency of pursuing a course which is calculated to overcome difficulties, and to promote mutual concessions and co-operation, will become evident. Grounds of complaint, when they

really exist, will be stated to the delinquent party frankly and kindly, in order to be removed; and incompatibilities which, in the first instance, might have seemed to be insurmountable, will gradually disappear. The labors of the minister, whether in public or from house to house, will be prized in proportion as they exhibit more and more of zeal, wisdom, and power, and the minister perceiving this, will feel himself constantly impelled to reach a higher and higher excellence as a thinker, a preacher, and a pastor.

This prevailing instability in the relation of pastor and people, results in part, doubtless, from the restlessness which characterizes our age, and which impels so many, especially in our own land, to neglect the blessings they have, in pursuit of others that they know not of. It would be well if Christians, both in their individual and collective capacity, offered a more steady and determined resistance to this spirit when it seeks change merely for change's sake. In few ways can this be done more effectually than by exhibiting examples of stability and contentment in our ecclesiastical relations. In this way we may often demonstrate that real progress is the work of time and of even humble efforts steadily applied, rather than of random and vagrant exertions however powerful. The attachment, too, which insensibly springs up between a people and the minister who marries them, baptizes their children, buries their dead, and who, in all their trials and successes, is ever at hand through long years to counsel and to sympathize, is often the one tie, when all others fail, which binds them to their ancient homes and their fathers' sepulchres.

A thorough cure for this evil must begin with the clergy. An opinion prevails, much too widely, that we consider ourselves entitled to exchange one field of labor for another, whenever, by doing so, we can promote our own temporal interest or comfort. Since the tie which connects a pastor and his people is the

result, in the first instance, of a contract, if one party assert the right to terminate it whenever it may suit their taste, convenience, or pecuniary interest, it is hardly to be expected that a corresponding right will not, sometimes, be asserted by the other party. If the clergy seek relief and exhilaration by a frequent change of cures, it may be expected that parishes will catch the infection of such an example, and be desirous of the excitement which a new, and, as it is imagined, a more attractive preacher may supply. If a minister suffer it to be understood that he is ready, at the shortest notice, to quit his people for his own assumed benefit, because everything is not to his liking among them, or because his position involves severe labor or privation, he should not wonder that his own real or supposed imperfections should be alleged as a sufficient reason why he should be ready to retire for their presumed advantage. In a country where congregations are invested directly, or through their representatives, with nearly the whole power of selecting and settling their pastors, it is idle to expect that they will in no case claim the power to unsettle them, if they are invited to it by the prevailing practice of the clergy themselves.

To sustain and strengthen many of our parishes and missions, requires much, both of effort and of self-denial, from clergy and laity. It is due to the latter, to say, that, in many cases, they are not wanting. Inadequate as may be the support afforded by many congregations, it is but justice to some of their members to affirm, that they become behind few clergymen in the sacrifices which they cheerfully endure for the Gospel's sake. In proportion as we are patient, persevering, and abundant in zealous, loving labor, in the same proportion may we expect to find the laity incited through God's blessing to imitate our example. Our Saviour's ministry was not one that shunned the humble and the poor. He never shrank from want, or from personal hardships. And the power which the Apostles wielded over the

hearts of men, was it not largely due to their indifference to personal comfort, and the cheerful alacrity with which they faced any and every difficulty, if they might only win souls to Christ? Souls are still to be won. Christ's great work is still unfinished, and we may not hope to rouse the people to help it forward, generously and heroically, unless as patterns of self-denying, self-sacrificing zeal, we, the ministers of the cross, lead the way. There are instances, doubtless, in which congregations move harshly and hastily against their pastors. But they are not common. One who is about his master's business, who, in industry, assiduity, and skill, rivals those who win success in other callings, rarely fails to command the respect and affection of his flock. If he be greatly wanting in either of these qualities, he must not expect to command high consideration. And if failure wait upon his ministry, he ought always to begin, it seems to me, by suspecting himself—and by searching for the cause of his ill success in some deficiency of his own. If he cannot find it there—if, after a rigid and candid review of his work, he cannot accuse himself as wanting in either of the respects just mentioned, and if he is certain that the standard by which he tries himself, is a true and lofty one—then, and not till then, will he be warranted in casting the whole blame of his failure upon his flock.

A soil apparently the most stubborn and thankless, often gives way suddenly, and in a manner the most cheering, before the patient laborer. For many weary years it may have tried his faith and courage. Often he has been tempted to fly from it in despair, thinking that the heavens are shut up forever—that the clouds will drop down no dew. But he knows not the counsels of the Most High. All the while, if he be faithful, the seed has been vivifying. The gentle influences of the Spirit have distilled silently but effectually, and at an hour perhaps when he least expects, the sure presage of a rich harvest is beheld. Liberality, enterprise, and energy are infused at the

same time into the hearts of the people, and what long seemed a sickly and dependent parish, becomes instinct with an intensely vigorous life. Within the last ten years this has been the case with more than one of our congregations; but they are not congregations that have been subjected to a frequent change of pastors.

Some of the clergy find themselves sorely straitened and discouraged by the very limited number of those whom they can claim as parishioners. The effect on our spirits, and on aspirations and efforts after a higher culture, of having too little work, is often worse than to be overtasked. To study closely, prepare sermons with a generous and laborious care, and be active as pastors or missionaries, is certainly not easy in some of our smaller cures. Yet there are few fields which do not admit of almost indefinite enlargement, if their incumbents will but consider themselves as sent to all within their reach who are as sheep without a shepherd. Both in town and country there are multitudes of these, and when they cannot be brought to church, they can often be reached, with the happiest effect on minister and people, through personal intercourse, and through religious services in school-houses and private dwellings. Much is being done in this way already; but there is room for a material increase in a kind of labor which so pre-eminently accords with the ministry of Christ and his apostles, and which is so peculiarly fitted to pour a new life into the hearts of the clergy. It ought also to be remembered, that small parishes, with light duty, afford to the clergy those opportunities for severe study, and for gaining pastoral efficiency, through which they can become qualified for the more arduous and honorable posts of the profession. One reason why we find it so difficult to fill these posts, lies, I am persuaded, in the fact that our younger clergy are not, as a general rule, training themselves to a higher and higher efficiency, with that systematic and studious industry which would be cherished by more stable pastoral relations.

VIII.

LAY CO-OPERATION.

(From the Address of 1857.)

I had occasion last year to ask special attention to the prevailing instability of the pastoral relation, as indicated both by changes within the Diocese, and by the removal of clergymen from it. I regret to state that the year just closed does not indicate the improvement in this respect that I had hoped. Considerations were then presented, and applied perhaps too exclusively to the clergy, which need not be dwelt upon again at this time. But I ought to repeat here what I have intimated or directly stated on many former occasions, and that is, that the *responsibility for these changes is shared largely by the congregations.* One great cause—the inadequacy of support—might, in many instances, be obviated, if the people were more in earnest, and would bestow upon the subject the thought and effort which it so clearly merits. It is sad, indeed, to see the open hand with which money is lavished on dress and furniture, on expensive amusements, on personal indulgences, and on political campaigns, while it is given grudgingly to maintain and extend the Faith, which we profess to regard as involving most intimately the welfare of our country, the best hopes of our families, and the salvation of our immortal souls. The present aspect of our Christianity in this respect, ought, surely, to excite serious concern. Our prayers, example, and efforts are needed, Brethren, to stay the progress of luxury and worldly conformity, and to reproduce a piety which, without asceticism or moroseness, finds its delight in giving rather than receiving, and in living for that which will not perish in the using.

Even where ministerial support is not withheld, it is sometimes given so irregularly, or is accompanied

with so little evidence of considerate and affectionate regard, that a pastor's spirit is paralyzed for want of apparent sympathy. It should be remembered that there is enough in the condition of many of our clergy to chill hope and enthusiasm, and repress energy, and that he does much to breathe new life and power into their hearts who bestows words of encouragement, and renders little offices of kindness. The spiritual culture of the *people*, too, is in no way more promoted than by their regarding themselves as fellow-helpers of the clergy, and endeavoring, with proper motives, to open the way for their labors in various spheres, and dividing with them the burden of such labors. This co-operation, so essential to a clergyman's welfare and efficiency, and so useful to all, comes too exclusively, where it is extended, from the women of a congregation. For many lay-ministrations they are undoubtedly pre-eminently fitted; but there are very few in which men cannot share, or in which, by sharing, they would not be greatly edified and blessed. Christianity was surely not given from Heaven merely to bless women and children; nor are they the agents, through whom alone its ambassadors are to spread its power over society, and over the world. So long as those of the sterner sex delegate to their sisters all earnest activity in this behalf, so long will they exclude the peculiar blessings of the Gospel from their own hearts, and by their example do irreparable harm to its proper influence over mankind. Gifts, prayers, the hearing of the word, and doing good as we have opportunity with and through the pastors of Christ's flock,—all these are needed in order that we may save ourselves and others. A father who recommends an interest in the Church, and in its welfare, to his wife and children, but exhibits practically none himself, ought not to wonder that his example is more authoritative than his precepts.

IX.

DIOCESAN MISSIONS, ETC.

(From the Address of 1857.)

In considering the question of ministerial support, it should not be forgotten that in many of the interior towns of this commonwealth, our Church has been but lately established, that most of these towns are small as compared with corresponding ones in the Middle and Northern States; and that the resources of many of the more substantial people having been absorbed in earlier congregations, our parishes must of necessity long remain feeble. Yet such towns furnish the only permanent centres of an active and diffusive influence. To take a position in many of them, and maintain it, becomes a necessity, if we would ultimately see our Church bearing its proper part in the Christian instruction and edification of the whole population of the State.

But all this is impossible, unless aid be given from without; and hence the vast importance of our *Diocesan Missions*, and of conducting them in a spirit of enterprise and unflinching faith. In respect to the scattered members of our communion, and also in respect to many others, there is not less spiritual destitution in much of Pennsylvania, than in the new States of the West. From many of our towns and rural districts there is, moreover, a large migration every year to those States, of our best population, so that while many of our congregations are being greatly weakened, they supply to distant places the materials for forming others, and often for handsomely sustaining them. From the central and western part of this State, the exodus is now immense, and the effect upon our clergy and people who remain behind, is in the same proportion disheartening. This, then, is hardly the time for severe retrenchment in this department of our efforts, and any rule of reduction in missionary stipends which we adopt, ought not to overlook the

peculiarities of different fields. In towns which are rapidly growing, it may after a short time be well to insist that the contributions of the parish shall, each year, bear a larger and larger proportion to the missionary allowance, while in towns that remain stationary or decline, the unbending application of the same rule might be ruinous. Yet if an established parish, after being long aided, is materially reduced in strength, or entirely stationary, it can hardly claim to engross permanently the whole time of a missionary. The door is opening wide in many other parts of the diocese. The development of our material resources swells the population rapidly in some districts, while in others it remains stationary or decreases, and it is evident that wherever population goes, especially in its more compact form, there the services of the sanctuary should follow. Add to this, that the number of our clergy, well fitted for the stirring work of church extension, does not increase as rapidly as the demand for them, and that not a few of the more enterprising are being attracted westward,—and we see additional reason for husbanding our clerical force. During the last year, I have added seventeen to the ranks of our Diaconate by ordination, and yet the whole number of clergymen in active employment will not be increased by half that number.

Under such circumstances, what is our duty? Is it to abandon hastily any position once deliberately taken, or to abstract from it that support without which it must become utterly weak? Is it to conclude that a mission, because it exhibits little apparent increase from one year to another, is therefore wholly inefficient? Feeble as it is, it may have been sending to other dioceses, or to other parts of our own, some of their most valuable people. In helping to sustain effective ministrations at home, we are helping to provide them abroad. In no way, perhaps, can we so well leaven the whole mass of our extended and extending population, as by leavening that which is more immediately committed to us by the great Head

of the Church—that with which we are best acquainted, and for which we are most directly accountable.

While our general missions, then, are cherished, let not those which belong to our own diocese be suffered to languish. Rather let them be prosecuted more enthusiastically and with a larger liberality. Could the members of this Convention go with me throughout this great State, and observe as I do places teeming with population, which but a short time since were solitudes—could they pass from one mining village to another, in which there is neither place of worship, nor minister of Christ, of any name—could they follow those of our communion, who are now exiled from their native seats, here scattered over a wide and almost unhabitated district, there gathered into a little colony congenial in origin and tastes—could they visit places where one or two persons, and they perhaps by no means rich, are expected to bear the entire burden of supporting the Church—could they hear what I hear of the intense longing for her services of those who love the Church, or of those who desire to know her—could they know the sickness of heart which they experience who have long been bereft of those services, or who tremble at the prospect of being deprived of them, and then—could they see, as I see, the great work, which is being gradually and unostentatiously achieved by our Sunday-schools, and Bible-classes, by our public ministrations, and our labors from house to house, how often, after being surrounded by religious strife and fermentation, our clergy toiling on patiently, avoiding controversy, and waiting on God, are at length left in sole possession of the field—and beyond what is seen, could we trace those who have gone forth to bear the principles of order, sobriety, and domestic piety, to regions that most need them, and could we observe how they and their children, and their children's children, become centres of a holy influence, upholding liberty, as protected by law, and law as animated by the true spirit

of liberty—after such a survey I would willingly leave it with you to decide what policy we ought to pursue.

But while I would earnestly contend for the increase of our missionary work in this diocese, I am by no means prepared to say that we might not improve, in some respects, its mode of operation. But a limited number of the parishes in the diocese seem to contribute; and in some of them, the means taken to secure an effective and abiding interest in the subject, and to enlist the prayers of the faithful, bear but a small proportion to the magnitude and difficulty of the work, or to the ability of the people. The funds collected are applied through two societies, neither of which is connected with the Convention of the diocese, though both of them evince a laudable disposition to co-operate with the episcopal authority. But the machinery in both is somewhat cumbrous; and instances are not uncommon in which the services of valuable clergymen could be secured, if the Bishop were able to promptly pledge support from either society, but which, for the want of such promptitude, are irreparably lost. It cannot be denied, too, that with all the courtesy and Christian consideration which is received from both these societies, and which is here gladly acknowledged, the tendency is to install three centres of authority in the missionary work of the diocese, instead of one —centres which might not, in all hands, be disposed to move in concert, or even on any principle of just subordination. So long as I live, I do not apprehend serious difficulty from the relations subsisting between these societies and the episcopate, though I can hardly imagine a state of things more calculated to tie a bishop's hands, or to embarrass that part of his work which relates more immediately to church extension. But I have confidence in the honest intentions of those who are interested in both institutions. I appreciate differences of opinion and practice which make cordial co-operation more or less difficult, and I am not anxious to add to my own cares or responsibility by divesting others of a share which they

assume without the least compensation, and bear at great personal inconvenience, simply out of love for the Church. One of the practical difficulties to which I have referred, might, I think, be obviated in part, if not entirely, by a slight modification. As cases must arise in which measures ought to be taken promptly if at all, it might be of great advantage if the corresponding secretary, or some other officer of each society, were empowered to act in a summary manner in conjunction with the episcopal authority, pledging, of course, by his action only, those whom he represents, and leaving that action to be reviewed either by the executive committee, or by the board of managers. In some cases, the co-operation of but one need be sought, while there are others in which the co-operation of both societies through their representative in the same undertaking might be on every account desirable. It is believed that the better these functionaries become acquainted with each other, and the more frequently they act together, the more easy will ultimate union become. To render such a provision effective, the treasurer of each society ought always to have funds on hand, or in certain prospect, and the officer deputed to co-operate with the Bishop should be restricted to a certain sum, beyond which his pledge should not extend. These hints are intended, of course, for the consideration of the societies not directly of his body.

In respect to the *principles* on which missionary aid in this diocese should be raised and distributed, the following are suggested:

(*a.*) That the whole sum to be raised annually in the diocese be an increase over that of the preceding year.

(*b.*) That nascent parishes, judiciously located and likely to become self-supporting, have a higher claim than those which have been long aided; and that those districts of the State in which population is rapidly increasing should, on the same principle—other things being equal—receive more attention than

those in which the population is stationary or declining.

(*c.*) That in the case of stationary or declining towns or parishes, it is due to the clergy, their proper support and efficiency, and the claims of the whole diocese, that if practicable, such cures, if dependent on missionary aid, be united with others in the vicinity, and that the proportion of service which each receives shall be determined by the efforts which it makes for the clergyman's support.

(*d.*) That the diocese be divided into four sections, in each of which an itinerant or *district missionary* shall be stationed; one to be supported by the Advancement Society in connection with the people of that district,—a second in like manner by the Diocesan Missionary Society, the two remaining by the Bishop and such persons as are disposed to aid him in his work. The designation of the fields in which these *district missionaries* shall labor to be made by lot.

(*e.*) That in each of these districts an efficient system of lay agency, both voluntary and paid, be established in connection with Mission Sunday-schools. It should be understood, of course, that such itinerating missionaries or ministers at large be confined to labors without the cures of clergymen residing within their respective districts, their duty being the supplying of vacant parishes, and officiating where parishes are not yet organized.

It must also be understood that, in fixing stipends for new missionary stations, and in increasing or diminishing those paid to old ones, no invariable rule can be established, but only such as will bear some modification, in view of peculiar emergencies.

(*f.*) That in extending the Church to new places, land enough should be acquired for a Sunday-school building, a parsonage, and a church; and that in a town whose future is involved in much uncertainty, it is always most safe to begin with the erection of cheap and plain buildings, which can be used at first both

for worship and school purposes, but which, should God crown the undertaking with success, may be followed by a proper church structure.

Some places are found not to need expensive edifices; and their cost had better be applied to the support of the ministry.

(*g.*) That, in many cases, it is better to strengthen and encourage positions already taken, than to occupy new ones. Much of our influence for good depends upon steady perseverance and a character for stability.

I have so often dwelt upon the duty of erecting *parsonages*, in connection with village and country churches, that I refer to it now only because experience forces upon me an increasing sense of its importance. In some parishes no house, suitable in character and situation, can be hired on any terms: in others, to find one, is extremely difficult and expensive; and in others again the precarious tenure by which such a house is held, and the suddenness with which the occupant is liable to be removed, often leads a clergyman to seek a more secure and independent position. Then again, where population is stationary and a parish feeble, the possession of a parsonage lessens materially the burdens of the people, and presents to the pastor a strong inducement to remain.

X.

CHURCH BUILDINGS AND SERVICES.

(From the Address of 1848.)

The consecration of the churches this year has been attended by circumstances of unusual interest and of the happiest promise. In the first place, *they have been free from debt.* No tax has been left to

be discharged by posterity. No sanction has been given to the criminal practice of incurring pecuniary responsibilities, without a clear prospect of being able to meet and discharge them; and no hazard has been incurred, that places once set apart for the performance of religious offices, shall be wrested from their sacred purpose by the violent though righteous hand of the law. And it is due to five other parishes which have completed church edifices within the last year, to state that not having discharged as yet all their liabilities, they have not asked that these edifices should be devoted to the exclusive possession and service of the Most High.

Thanks to this spirit. It is shared by several of our older parishes which have long been pressed down by the incubus of debts, and which are now employed in strenuous efforts to disengage themselves. The diocese is thus engaged in the twofold work of erecting new churches, and of discharging the pecuniary obligations resting on old ones. The work, though arduous, is advancing with much spirit, and I look forward with confidence to a day not far distant, when we can point to all the consecrated edifices of the Church in this diocese—as free from the reproach of indebtedness.

Another characteristic of the churches built within the last year, and one to which I refer with much satisfaction, is *the simple and appropriate style of their architecture*, and *the moderate degree* of *expense at which they have been finished*. In a country where population increases at such a rate, where the capital which gives it employment is so limited, and where it is unspeakably important that the means of grace should multiply more rapidly, I should deprecate as unfriendly to the extension as well as to the simplicity of our faith, the growth of a taste which demanded gorgeous and magnificent structures for worship. More of graceful forms and convenient arrangements we may well desire, but they are by no means incompatible with simplicity and frugality.

Long may this diocese be known for her zeal and munificence in planting churches among the destitute, rather than for her prodigality in rearing splendid edifices, where art shall undertake to supersede the appropriate office of the pulpit and the desk,—and where piety shall be measured by the expensiveness of its solitary offerings, rather than by the diffusiveness of its unostentatious charities. At the same time, I desire to do merited honor to the better taste in church architecture which is gaining ground among us, and which is raising some new and beautiful monuments of its frugality, as well as of its refinement.

A third characteristic of most of the churches which I have consecrated, and of several others now in progress, is that *they are offerings to the cause of missions.* One stands in the midst of a mining district, distant several miles from any other place of worship, and has been built at the sole expense of a benevolent churchman in this city, for the benefit of the surrounding and increasing population. Another is the fruit of an ardent desire, conceived years ago, by a few of the members of our older churches, to establish a parish in a neglected district of this city, and it has been erected almost exclusively by the contributions of the benevolent. The same is true of others, and to a considerable, though less degree of some, which though finished are not yet consecrated. The noble building which has been raised by the parish at Pottsville, is likewise, under God, the result of a purpose long cherished and devotedly followed up, of opening accommodations for the foreign laborers, who are crowding into that town and its vicinity. In addition to liberal subscriptions among the members of the congregation, considerable sums have been given from abroad, and these have been devoted to the purchase of pews, which are always to remain free. It deserves to be noticed, as an arrangement peculiarly worthy of imitation, that these pews instead of being located together, in the remotest and least attractive part of the building, where their occupants would

feel more sensibly their dependence on charity, and be in the same proportion more exposed to the invidious remarks of others, are distributed through every part of the building. This arrangement must contribute as well to the orderly and edifying administration of the services, as to the promotion of a healthy feeling of Christian brotherhood.

(From the Address of 1850.)

It is with sincere gratification I record the fact, that in nearly all the churches throughout the Diocese, there is a growing attention to the proper preservation of the building, and to neatness and order. This is generally accompanied by a disposition to conform the chancel arrangements to the long-established usage which provides a place for the pulpit and reading-desk, as well as for the Lord's Table. In the few instances in which there has been any material departure from this plan, I am assured that there has been no intention to exalt one office of the Church at the expense of others, nor any thought of disparaging the ministry of the Word. What may be the ultimate tendency of some of these arrangements is a question about which minds the most enlightened and upright will differ. Could your Bishop's opinion or wishes prevail, there would be no deviation from the old plan, which assigns a reading-desk and surplice for the Morning and Evening Prayer, including the litany—the holy table, and a font in its vicinity for the Communion and Baptismal Offices—and a pulpit and gown for the sermon. Not that he conceives that these are things important in themselves; but order, sobriety, and uniformity are important, especially in a communion which is still to win its way to general acceptance; and which must owe much of its power to its blended order and simplicity. To us, more than to most Christian bodies, uniformity in the mode of conducting Christian worship in all our churches, is of moment; and it is therefore much

to be deplored when childish prejudices against the surplice, or a hankering not less childish after novelties, that are none the less novelties among us, because some precedent for them can be found in the records of the distant past,—when causes like these are permitted to interfere with our peace, and perpetuate the prevalence of anomalies. He, however, would greatly underrate the tenacity with which the human mind clings, on the one hand, to old ideas, and on the other to new conceits, who could expect, at a period like the present, any other result. In the absence of canonical regulations on the subject, which, in this country, would be framed with great difficulty, these questions must be left in a good degree to time, and to the operation of the good sense and good feeling by which the churchmen of this Diocese are characterized. Where the Gospel is faithfully preached and faithfully followed, there such questions will ultimately sink into comparative insignificance; and where these are wanting, little can be effected for the salvation of men by any architectural arrangements, however they may conform to a Medieval or a Protestant standard. It is due to the frankness which ought always to obtain between a Diocese and its Bishop to remark further, that should evils, which have been apprehended from some recent innovations, be realized, the time will then have come when I should conceive myself unworthy of the place I hold, if I did not exercise mildly, yet firmly, the discretion with which I have been charged, in respect to the consecration of places for public worship.

XI.

AGGRESSIVE WORK OF THE CHURCH.

(From the Address of 1852.)

In surveying the present condition of the Diocese, we have reason to take courage. We owe gratitude

to God and to our predecessors, that its course has been steadily progressive for more than half a century, and that, through its instrumentality, the Gospel has not only been maintained, but has been extended among many who would otherwise have been given over to ignorance and irreligion. Yet we ought by no means to rest satisfied with our present state. To ourselves and to our Divine Master, we owe large arrears on account of past unfaithfulness and inefficiency. We reach, directly, through our own services, but an insignificant part of the population of this great Commonwealth—not more, probably, than one in twenty. We see abundant proofs, at the same time, that there are multitudes, both in town and country, who are reached by no religious instruction and influence likely to be of permanent advantage to them. The *voluntary* system, for sustaining and propagating the Gospel, has thus far worked quite as well as any system with which it is usually compared. But, in its practical working here, it must be admitted that, at present, it appeals too much to the principle of *competition* among different religious bodies, and directs its care somewhat too exclusively towards those who have pecuniary support to offer. In travelling over this State, one is often saddened to see with what intense and ungenerous efforts those of different religious names sometimes struggle for ascendency in our small towns, and how, in this ignoble strife, ministrations and places of worship are multiplied as much beyond the proper wants of the population, as beyond its ability to support them. On the other hand, in the rural, mining, and manufacturing districts, there are large numbers of people who are left without the services of any properly qualified ministry; there are many who have the services of no ministry at all. In our cities and larger towns, the evil takes a somewhat different shape. Congregations there being gathered mainly through the attractions of the pulpit, and being composed almost exclusively of those who are able and willing

to pay for sittings, we are in danger of overlooking the most important part of our mission.

What, in truth, do many of our largest and seemingly most flourishing churches do for those who never attend public worship, or for those again who are unable to appreciate and enjoy a scholar-like oratory, or for those again who are besotted by vices and ignorance? Beneath the very shadow of an edifice, thronged on the Lord's-day by admiring worshippers, may fester a mass of wickedness and impiety sufficient to make every thoughtful man tremble. Christians little consider the extent of this evil, nor the peril with which it invests our social condition and prospects. These neglected classes are dangerous classes, and in proportion as they become large and are clothed by law with political power and authority, they threaten our dearest and most sacred interests. Has not the time come, then, when the ministers and members of our communion should address themselves earnestly and resolutely to this neglected duty? That we may be enabled to discharge it, we need not so much an increase of pecuniary contributions or of clerical strength, as a better organization, and a more active use of existing resources.

It must be apparent to every observing person, that too many of our people remain passive under the ministrations of the sanctuary. Even communicants, who profess to know that their duty is to do good to all men as they have opportunity, are slow to adopt permanent and systematic plans of beneficence, through which they can reduce the blessings of the pulpit and the impressions received in reading or conversation to daily practice. Quite too much of our current Christianity is occupied in hearing, or talking, or reading about religion,—too little in striving to become doers of the word. I am well aware that there are persons, who can find full employment for their active charities at home, and in the discharge of their daily duties. But there are others who have the ability, and who are not without inclination, to go

out into the highways and hedges, and compel the destitute and forsaken to come in. They need, however, the direction of those who are clothed with proper authority, and who have also skill and experience in respect to the best modes of doing good. They need encouragement, too, when they meet with disheartening difficulties; and constantly do they need to be reminded that a true Christian life requires more than occasional paroxysms of benevolence. It requires that always, while we are in the body, we should be about our Master's business—always wise to win souls—always instant in season and out of season in ministering to suffering bodies and to diseased minds.

What, then, might not be accomplished, if each parish were in fact what it is declared to be in theory, a *missionary association*—an association whose members really feel that their personal efforts and prayers are to be joined with their regular pecuniary offerings, in order to seek and to save them that are lost. At least one-third of all the sittings in the churches of this diocese are unoccupied every Lord's day, so that without increasing our church accommodations, or our clerical force, we might to that extent, at least, increase, at once, the number of those who attend our ministrations. And what a blessing would inevitably accrue to those, who should make strenuous and judicious aggression upon the vice and irreligion that surround them! It is an effort which always brings with it its own reward. Many whose hearts now yearn for occupation, or whose consciences admonish them that they are doing too little for the world and for God, would find here a sphere of activity as delightful as it would be improving. And for the Church, what a noble enterprise—to embody her communicants in each congregation into an active recruiting agency, among the neglected poor, and among the reckless and irreligious who are not poor. Why, with a proper lay agency, and a more earnest missionary spirit, should she not, within five years, double the number of those who in this diocese are looking to her for

spiritual instruction and consolation? Let her remember the young whom she is not laboring to train in Christian ways. Let her remember friendless immigrants, destitute orphans, the neglected helpless sick, and sinners, who have no man to care for their souls.

The following resolutions, adopted with singular unanimity by the House of Bishops, during the last General Convention, indicate the conviction of the Fathers of our American Church, that much of our hitherto neglected duty to these classes may be discharged under the direction of the clergy *by a well-concerted system of lay co-operation.* These resolutions, which will be found on page 132 of the Journal, are in the words following:

Resolved, That a committee of five, Bishops Brownell, Doane, Henshaw, Chase, and Potter, be appointed to consider and report to this House, at the next Session of the General Convention, whether some plan cannot be proposed, by which, consistent with the principles of our Reformed Communion, the services of intelligent and pious persons of both sexes, may be secured to the Church, to a greater extent, in the education of the young, the relief of the sick and destitute, the care of orphans and friendless immigrants, and the reformation of the vicious.

Resolved, That in case the committee are able to fix upon a plan, which in their estimation is consistent with the sound principles of our Protestant Church, they have leave to print the same for the use of the Bishops, and the several Standing Committees of this Church.

Few questions can present themselves to the true philanthropist and earnest churchman of our day, which merit more careful and devout consideration than the one which is raised in these resolutions.

It gives me great satisfaction to be assured that in different parts of the diocese, measures are taking which must result in developing this aggressive power of our Church. I have before me the journal of a

city clergyman, who by a temporary effort, made through zealous members of his parish, was enabled to extend his own influence and the influence of his Sunday-school and Tract distributors over many families, where hitherto they had been unknown. Large parishes already tax the time and strength of their Rectors so severely, that what they accomplish in this way, must be effected mainly through the Laity. But in smaller congregations, whether in town or country, much will depend on the enterprise and zeal of the clergy. The following extract from the letter of one who has a cure in a remote part of the diocese, and whose parish and Sunday duties at home are more than usually severe, shows how much can be achieved by a zealous spirit.

"This winter, I have had the surrounding country marked off into districts, and in some eight or ten different places have held sixty services. About forty of these have been in the *school-houses* of our needy districts. We had some cold weather; but the mercury, I am happy to state, has not gone lower than 22 degrees below zero. Notwithstanding our severe weather, my country services even have been well attended." At two of the points visited once a month he says, "the congregations were good enough to pay me for my ride of twenty-five miles on a Sunday afternoon." At one of these points, he states further, "the erection of a church building is proposed, and means will not be wanting to sustain a missionary." He adds, in conclusion, that his experience in regard to this effort confirms him in the opinion that services such as he had held, "are practicable in more places than some are willing to admit. The people are not horrified, either, by prayers from a book."

There is one most important part of our population which seems, especially in large towns, to be alienated to a deplorable extent from the privileges of the Sabbath and sanctuary. I mean young men and boys. This is to be ascribed, in part, to the want of

proper home education—in part to the notion that previously at Sunday-school, they have acquired sufficient religious knowledge—in part to the attractions of mutual benefit clubs and other similar associations —and in part, of course, to the manifold temptations that pertain, at all times, to their age and sex.

The evil could hardly have reached, however, its present height, had Christians and Christian ministers been fully awake to their duty. I would invite attention, therefore, to the necessity of special efforts, in all parts of the diocese, in order that we may, if possible, restore our faith to its proper influence over these interesting and most valuable minds. Such efforts will require to be made, of course, with much wisdom and circumspection, and their success will depend more upon the kind and judicious zeal of individuals, than upon known associated operation. It is a work which claims increasingly the anxious consideration of all lovers of their country and kind. The establishment, within the last year, and in this city, of two institutions of young men, connected with our Church, which are devoted to such a work, forms one of the most auspicious events which I have to record. These institutions are called—the one, *the Brotherhood of the Protestant Episcopal Church*—the other, *the Reading Room and Library Association of the Protestant Episcopal Church in Philadelphia*, and both are intended to act as a counterpoise to the unprofitable and dangerous allurements, which a large city presents to the inexperienced. By the second of them, a place of resort is kept open, at all proper hours, where may be found Christian literature and Christian associates. "In connection with the Reading Room, will be opened conversation and committee rooms, which may incidentally form a point of union for clergymen and others, residents and visitors in the city, as well as offices for the purposes of the several ecclesiastical associations in our communion. With the opening of the rooms will be put in operation a religious tract department, by means of which,

it is hoped, the facilities for obtaining tracts and religious works for gratuitous distribution will be increased. In order to cary out the views of the founders of the Institution, the board of managers, in addition to establishing a large subscription list among young men generally, have made arrangements for the sending of circulars to clergymen and others in this and the adjoining States, requesting them, when a young man, connected by association or otherwise with our Church, leaves his family for the purpose of entering into business here, to place in his hands a letter of introduction to the officers of the Reading Room, whose duty it will be to see that he is supplied with such permanent religious opportunities as may best serve to keep alive home and religious influences, and afford a barrier against those temptations, which, to young men in large cities, are so numerous and subtle."

The importance of opening some communication between those who come, in youth and without experience, to encounter the dangers of a city life, and the clergy and active members of our Church, is so obvious that I need not insist upon it. When means of doing this so convenient and likely to prove so efficient are provided, it is hoped they will not be neglected. It will be understood, of course, that the invitation thus held out, is addressed to those in other dioceses, as well as in our own.

(From the Address of 1853.)

There are two objects which I have endeavored to keep constantly in view,—first, the building up of parishes already established, and secondly, the extension of the Church by the formation and sustentation of new parishes. In order to strengthen existing congregations, many of which are still weak, it is of the first importance that clergymen be zealous, able, and efficient; but inasmuch as such men cannot

be secured and retained unless their temporal wants are supplied, and inasmuch, further, as that supply ought, in most cases, to proceed from the people to whom they minister, it is of prime necessity that the working capacity and liberality of many of the parishes should be augmented. Hence the solicitude with which I have urged the payment of church debts, the erection of parsonages in rural districts and small towns; the increase and more punctual payment of salaries; some assistance to the clergy in the education of their sons and daughters, and some provision for their families in case of their death. The parishes which have come most liberally and promptly into these measures, are those which are now blessed with the most signal evidences of outward prosperity, and of a blessing on the souls of the people. Let it be our constant prayer, and our united effort, that all the congregations in the diocese, by doing their full duty in this behalf, may entitle themselves to that honor from God which awaits those—and those only —who honor him. Cheering improvement is already visible. With God's blessing on our steady perseverance, that improvement shall become more marked and universal.

One of the ways in which existing parishes can materially enlarge their sphere of usefulness, and at the same time often prepare the way for new parishes, is indicated in the following resolution, which was adopted at our last Convention:

"*Resolved*, That the Bishop be requested (if he see fit) to encourage the experiment of field and room preaching, in order that the Convention may hereafter the better judge of this mode of reaching a portion of the population of cities, now beyond the ordinary means of grace." In the address delivered last year, I expressed, in strong terms, my conviction that efforts of this kind were greatly needed. As well in rural parishes, mining districts, and manufacturing villages, as in large cities, there are many,

very many, whom the ministrations of our Church will never reach, or will reach most imperfectly, if we wait till they resort, of their own will, to regular services at church. I did not doubt that after this expression of my views, my brethren of the clergy would assume that I should gladly encourage all prudent efforts to do this much-neglected and much-needed work. Field preaching is surrounded with difficulties, and I have as yet found no one willing to undertake it, to whom I thought a task so delicate could safely be confided. But services in private houses, and in rooms convenient of access to a laboring population, present no such difficulties; and I am glad to say that they are commanding increased attention, and have been crowned with the most gratifying success. More than one instance has come to my knowledge, which proves that by such services, carefully conducted, many can be attracted to church, who before were strangers to it; and a happy influence applied to families and neighborhoods, who before were living in recklessness and sin. Care, of course, must be taken, lest such services supplant, in the affections of the people, those which pertain to the Sabbath and the Sanctuary. To these last are attached a power and a blessing, which should make us exceedingly slow to press forward others, which can, in the remotest degree, be regarded as rival exercises. And especially is this the case, at a time when science, literature, and a misguided, though I trust, not dishonest philanthropy, seems sometimes disposed to supersede, by teachings bereft of the Christian element, the time-honored and heaven-accepted ordinances of God's day and house.

I have been rejoiced also to find that some of our clergy give a portion of their time to the inmates of prisons. No persons more need the instructions and worship of the Church, and few accept them more readily. In Chester County, the prison and almshouse are visited regularly on every alternate Sunday, by a clergyman employed by the Chester and Dela-

ware Convocation. In Philadelphia, Berks, and Montgomery, and I do not doubt in other counties, more or less of the same duty is performed; and I would commend it to the clergy generally, to whom prisons are accessible, as a field not likely to be reaped by others, where they will be sure to find the Master's blessing, and where they may secure new and bright trophies of their disinterested zeal.

The clergy generally, throughout the diocese, devote more time and effort to labors of a missionary character. For this purpose in part, assistants are now provided in several of our City parishes—and several of the clergy in the interior of the diocese hold frequent services in places more or less remote from the immediate scene of their ministry. Three district missionaries are now employed, and it is much to be desired that the numbers could be increased.

That such efforts may be crowned with success, great earnestness and perseverance will be needed, as well as a large measure of faith and hopefulness. If these efforts spring from a transient enthusiasm, and are not followed up steadily—if, because there are no early and marked results, we lose heart and abandon the ground, the fruits, of course, will be inconsiderable. That *due time* in which, according to the Divine promise, we shall reap if we faint not, will often seem to our impatience to be too long delayed, and by giving way to premature despondence, we shall forfeit the harvest—copious, perhaps, and most blessed—which God has been ripening to our hands. When we engage in such work, where indifference is to be roused, prejudice disarmed, ignorance and misconception removed, and new habits induced, "hope on, hope ever" is our only safe motto. With God's blessing, even apparent impossibilities will give way. Says one who had a large heart for the missionary work, especially among the neglected sons and daughters of toil, in his own country and neighborhood: "Notwithstanding the failure of fond and sanguine hopes, I will still proclaim it as my faith, that if a

minister will but ply, with the attention of common and Christian kindness through the week, the families of such a district as the one that has been assigned to you—if he will but attend their funerals, and visit their sick beds, and watch over the deaths of those who are near and dear to them, and take cognizance of their children, and become the affectionate friend and familiar of the common people within the limits of his territory, and if, to lighten the cares and fatigues of such a superintendence, and bring it within the compass of his own individual strength, he will attach to him, by his cordiality and courteousness, a parochial agency, at once to relieve him of his toils and give a tenfold efficacy to his labors—I cannot but aver it as my yet unshaken confidence, that on these things being done, the result in the course of years, would be a numerous and steady congregation gathered out from among the families who had been attached by the services of Christian philanthropy performed in the midst of them."

Early in Lent, I addressed a pastoral letter to the clergy of the diocese, requesting that if not likely seriously to derange existing plans and arrangements, collections might be made in the congregations on the morning of Easter day, *in aid of feeble churches, that are engaged in building houses of worship.* The rapid increase of our population, requires the organization of new parishes, at points where a church edifice must be supplied, but where the means on the part of those interested, are more or less insufficient. Every effort is made to render this assistance from abroad, contingent upon the exertions that can be reasonably expected at home, and in this way a stimulus to such exertions is applied. If a fund for this purpose could be collected from year to year, and dispensed under proper supervision, it would not only greatly promote the extension of our Church—it would supersede many of the personal applications, which are now made at much expense of time and convenience to all parties, and which are not always

successful in proportion to their respective merits. In the absence too, of some general effort throughout the diocese, the inevitable result is, that these applications, in addition to many from other dioceses, centre at Philadelphia, and thus charge churchmen here, with more than their share of a burden which ought to be common to all.

XII.

CHURCH CHARITIES.

(From the Address of 1851.)

Among the benevolent efforts which have been made within the last year, I ought not to omit all notice of one which, though connected more immediately with Philadelphia, is entitled to general consideration, as indicating a disposition to recognize and, in a greater degree than formerly, to discharge the debt which the Church in her collective capacity owes to the sick and destitute. Her members have not been wanting, as compared with others, in their personal efforts and contributions in behalf of the afflicted. What, however, in a large city we especially need, are institutions which may represent to the world our care, *as a Communion*, for those who are unable to care for themselves; and which in providing agencies to examine cases as they arise, and to dispense judicious relief—such as individuals could not afford, or could afford but imperfectly, will at the same time open to benevolent persons, who are willing to devote a portion or the whole of their time to unpaid labors of love, a sphere within which they can work unobtrusively, and under such direction as will be likely to render their services most useful to others and to themselves.

On these as well as other accounts, I hail with sincere pleasure the establishment of "The Hospital of the Protestant Episcopal Church in Philadelphia."* It will supply, in some measure, a want, felt to be great already, and known to be rapidly increasing; and it will prove, I trust, the *first of a series of Institutions contemplating relief for different forms of human misery*, which will gradually rise under the same auspices—institutions in which the bereaved and destitute of our Communion can always be sure of sympathy, and where the offices and ministrations of our religion will be extended freely and regularly, at those hours when they are most needed and most likely to be profitable to the soul's health.

In connection with this subject, I ought, perhaps, to record my conviction, that while the Church has been remiss, hitherto, in efforts of this kind, there is danger that when she comes to make them, they will not always be made with due care or circumspection. To give temporal aid which is purely gratuitous, is a delicate task, in the performance of which we can easily occasion evils more serious than any we relieve. There is no department of human duty, in which it is more important to recognize the principle that prevention is better than remedy, than in our works of charity. It should evidently be our first object, to cultivate among all classes of people, such faith in God, and such a meek but manly spirit of self-reliance, as will render them deeply averse to become recipients of alms, except when Providence makes it absolutely necessary. When sent as a visitation from God, destitution and dependence become a blessing both to those who suffer and to those who relieve. But when they arise (as in large cities is often the case), from improvidence and idleness, the bounty of the benevolent may only foster and aggravate the evil it seeks

* The Hospital has been followed already by a *Church Home for Children, Orphan Houses, Houses of Industry, Houses of Reformation for the Fallen,* and others will, it is hoped, in due time succeed.

to cure. Whenever, therefore, an Institution holds out a public offer of relief, it presents, to a certain extent, an *invitation* to idleness and imposture, and they who administer its affairs are bound to use corresponding vigilance. It is here as elsewhere—evils are incident to the best exertions we can make for our own welfare or the welfare of others, and to guard against them as we may, forms a part of our probationary discipline. Our natural sensibilities are given as impelling forces in charity, not as guides; and they assume serious responsibility who, intent only on giving present succor or relief, decline to look beyond at the injury which that relief, if injudiciously bestowed, may exert for life, over conduct and character.

I make these remarks because I cannot but indulge the hope that the Church in this Diocese is about to redouble her diligence in works of this kind, and because I consider it particularly important, that the principles which discriminate true from spurious charity should at such a time, be carefully marked. There is much, too, in our time in a morbid literature, in a self-styled philanthropy which is not less morbid, and in a prevailing disposition to supersede individual effort and domestic forecast and thrift, by artificial systems of co-operation, that tends to mislead us. It is not surprising that at such a period the Church should catch something of the same spirit, and that under the influence of an impulsive and sentimental charity, which is impatient of considerations that may be imperiously required by the permanent good of its objects, there should be danger once more of confounding the distinction which the Christian world has reached after such long and costly experience between mere almsgiving and true benevolence.

IRISH FAMINE.

(From the Address of 1847.)

I cannot close the record of my labors during this part of the year without adverting to a measure which

I adopted with some hesitation, and only after it had been sanctioned by the concurrence of judicious advisers, but which has been followed by results both unexpected and gratifying. Appalling distress had suddenly fallen upon a large part of Europe, but especially upon two countries to which we are intimately allied by community of origin, language, and institutions, as well as of commercial interest, and from which we have derived many of our most useful and valued citizens. It was an event occurring in the midst of general peace over the world, and when the resources of science and art had so multiplied, that vain man was beginning to bid defiance to the approach of famine. Providence chose to rebuke his presumption, and to present, in the sufferings of myriads suddenly smitten with helplessness, a sad proof of human impotence, and a most affecting appeal to the charities of the whole civilized world. It seemed to be an occasion as rare as it was providential, an occasion when, by a prompt and united effort to administer relief, made in this far-off land, we could testify not merely our love for Christ, and our commiseration for those for whom Christ died, but could also warm the somewhat alienated hearts of our kindred across the water towards us, and thus contribute to allay the bitterness of international jealousy, and calm the waters of religious strife. Impressed with these considerations, and hoping that an appeal to the churches of this diocese might operate in strengthening, even without our borders, the deep feeling of sympathy which was beginning to exhibit itself, and might also help to concentrate and systematize efforts in many of the less populous districts, I issued a Pastoral Letter, on the 7th of February, to the Clergy and Congregations of the Diocese, asking them to make contributions towards the relief of the sufferers. The appeal was nobly responded to, and that response has carried the warmest emotions of gratitude to the hearts of multitudes whom we shall never see, while it must be the means of saving hundreds and perhaps

thousands of valuable lives. In addition to large sums contributed by members of our Church in this diocese through other channels, especially through the Relief Committees appointed in all the larger towns, the collections made in a portion of the churches have amounted to nearly $9000 ($8612 33). This amount has been invested in corn meal by the gratuitous agency of Messrs. Thos. Robins and Wm. Welsh, and has been consigned to the care of Brown, Shipley & Co., Liverpool, who have generously declined any compensation for their services. It is made subject, three-fourths of it to the order of the Archbishops of Armagh and Dublin, for the use of the Irish poor, and one-fourth to the order of the Primus of the Scotch Church and of the Bishop of Edinburgh, for the use of the poor of Scotland. This disposition of the contributions was adopted on the advice of the wardens of those churches in Philadelphia which had contributed to the fund, it being their opinion that it would best secure what, from the beginning, had been our main object, the administration of the earliest and largest measure of relief. In writing to those prelates informing them of the shipment, I expressed, I am sure, but their own desire, as well as the united wish of my advisers and myself, when I requested that the supplies should be distributed among the most destitute, without reference to their religious faith or profession.

A record of the proceedings of the meeting, at which the wardens of the city churches resolved upon the advice just referred to, and a statement of the Treasurer of the Fund of the moneys received, and the expenditures made for the benefit of these sufferers, accompany this address, and will be published in the appendix. The correspondence with the Irish Archbishops is also annexed.

Copy of Letters occasioned by a transmission of Contributions from the Protestant Episcopal Church in Pennsylvania to the Irish Poor.

TREASURY CHAMBERS,
30th April, 1847.

MESSRS. BROWN, SHIPLEY & Co., Liverpool.

GENTLEMEN: The Lords Commissioners of Her Majesty's Treasury having had under consideration your letter of the 28th inst., inclosing a bill of lading, &c., of 600 barrels of Indian corn meal, shipped per "Monongahela," with the proceeds of money subscribed by the citizens of Philadelphia for the relief of the distress in Ireland and Scotland, I am commanded to acquaint you that my Lords will be prepared to pay the freight and charges on the Indian corn meal in question, on receiving a statement of the amounts; and on being informed that the Archbishops of Armagh and Dublin, to whom the meal is consigned, have consented to take charge of it with a view to its gratuitous distribution.

I am, gentlemen, your most obedient servant,
(Signed) C. V. TREVELYAN.

Per Britannia.

THOMAS ROBINS AND WILLIAM WELSH, ESQRS., Philadelphia.

LIVERPOOL, May 1, 1847.

GENTLEMEN: We are in receipt of your letter of 25th March, inclosing bill of lading for 600 barrels of corn meal, shipped by the Monongahela, for the aid of the Irish, and to be distributed as directed by the Lord Primate and the Archbishop of Dublin. The Monongahela has arrived, and it will afford us much pleasure to receive and forward the same free of all commissions. We have made application to the Lords of Her Majesty's Treasury respecting the payment of the freight, and herewith we send a copy of their reply. The Archbishops of Armagh and Dublin

have arranged for the distribution of the meal, which will be forwarded to Ireland without delay.

Yours respectfully,

BROWN, SHIPLEY & Co.

I.—Bishop Potter to the Archbishops of the Church in Ireland.

MY LORD—The undersigned, Bishop of the Protestant Episcopal Church in Pennsylvania, being deeply impressed with the tidings of famine which have reached this country from Ireland, requested the Clergy under his charge to collect from their respective parishes, contributions for the relief of the sufferers. The request has been promptly and cheerfully complied with. In addition to large sums which have been contributed by the more affluent members of the Church in this Diocese, and which have been forwarded through other channels, the collections made in the churches, many of which are poor, will amount to some £1800. Three-fourths of the amount will be expended in bread-stuffs (principally corn meal), and will be placed, in equal parts, at the disposal of your Grace, and of the Archbishop of Dublin. It goes as a contribution from the Episcopal Church of Pennsylvania, to the Episcopal Church of Ireland, well known as a generous almoner, for the poor of every name. I need hardly say to your Grace, that it is the wish of the donors that their bounty should be distributed among the most necessitous, without reference to their creed or religious profession.

Trusting you will excuse us for the trouble we are causing you, I beg you to believe me,

With high consideration,

Your Grace's friend and servant,

A. POTTER.

PHILADELPHIA, March 30, 1847.

II.—The Archbishop of Armagh to Bishop Potter.

London, April 24, 1847.

Right Rev. Sir,—I have received your letter of the 24th of March, and I beg you to accept my most grateful thanks for the generous contribution towards the relief of the destitute poor of Ireland, from the Episcopal Church of Pennsylvania, and I have to request that you will present my best acknowledgments to the Clergy of your Diocese, and to their congregations, not only for the very liberal assistance which they have given, but also for the brotherly feeling which they have manifested towards the sufferers in our country. In the midst of the awful calamity with which it has seemed fit to Almighty God to visit us, it has indeed cheered our hearts to find that even in the most distant lands, we have fellow Christians sympathizing in the distress of our afflicted poor, and ready to use every exertion in their power, to aid us in providing them with food.

The Clergymen mentioned in the memorandum of the Rev. Mr. Ogilby, which was inclosed in your letter, are known to me, some of them personally—all of them by character, and none could have been named to whom I should with more confidence intrust the distribution of the relief which you have forwarded: they are not only persons of high respectability, but of long-tried experience, benevolence, and piety. I have given directions to my man of business, to request Messrs. Brown and Shipley, of Liverpool, to forward to them the quantities of corn meal marked in Mr. Ogilby's paper. The remaining 100 barrels of the cargo I shall have sent to Dunstable, in the County of Louth, to be transmitted from thence to the Rev. Dr. Campbell, Rector of Forkhill, the Rev. Ed. O. Disney, Rector of Newton Hamilton, and the Rev. Dr. Atkinson, Rector of Creggan—three parishes situated in a wild range of mountains, in the Diocese of Armagh, where want of food, and in consequence

of it, disease has reduced the people to extreme distress. Although measures have been adopted by our legislature, for providing temporary relief for the destitute, they have not as yet come sufficiently into operation to afford the assistance of which they stand in need, and the distress in many districts of the country is of a most urgent kind, so that the valuable contribution which you have sent is truly seasonable, and will, I trust, prove the means of alleviating the sufferings of a great number of families. In the efforts made by the Parochial Clergy of the Established Church to relieve their distressed parishioners, no distinction has been made on the ground of difference of religious profession, and your wishes on this subject will be most gladly carried into effect. Again thanking you for the aid you have sent us, and for the friendly communication in which you have informed me of it, I remain,

With much respect, your faithful servant,

JOHN G. ARMAGH.

III.—The Archbishop of Dublin to Bishop Potter.

LONDON, April 29, 1847.

RIGHT REV. AND DEAR SIR :—I have just received the intelligence of the arrival at Liverpool of the corn meal which has been so kindly and liberally sent for the relief of the distressed people of Ireland. The utmost care shall be taken to distribute this most welcome and seasonable supply, in such a manner as to carry into effect, as far as possible, the benevolent intentions of the donors. To you and the rest of them, I return, in behalf of the suffering poor, my most grateful acknowledgments. As a memorial, which I hope will be a lasting one, of your kindness and of our gratitude, I shall direct a parcel of books to be forwarded to you, which I wish to be considered

as the property of yourself and your successors in office. Believe me to be

Very truly yours,

RICHARD WHATELY,
Archbishop of Dublin.

(From the Address of 1850.)

I have reason to fear that the Churchmen of Pennsylvania are doing but little towards the circulation of the Holy Scriptures, without note or comment, a work which ought ever to go hand in hand with the distribution of our Prayer-Books, and the labors of our missionaries. As we have no institution of our own in whose operations this work has a prominent place, I would follow the example of my venerable predecessor, Bishop White, in commending to your support the two societies known as the Philadelphia and the Pennsylvania Bible Societies. Over one of these institutions Bishop White presided till his death; and I cannot more pertinently express my own views than in language employed by him, when addressing the Convention on an occasion like the present.* "Although the Bible Society of this city is not peculiarly attached to our communion, yet as its object is not only of supreme importance, but that in which all denominations of Christians agree, and as it contributes its share to the great design of publishing the glad tidings of salvation where they have been hitherto unknown, and of depositing the record of them in the hands of the destitute in all countries nominally Christian, it has been presented to the notice of the Conventions for sundry years past, and under the continuance of this impression, there is now declared a deep conviction of the importance of the subject."

Respecting the association of persons of different religious denominations, for other objects connected with the propagation of the Gospel, such as the circulation of a Christian literature, whether for adults

* See Journal of the Pennsylvania Convention, 1822.

or for children, I feel constrained, both by reflection and by experience, to express the same views as were held by the same venerated man. To him, it seemed to involve a stipulated silence respecting certain principles which we hold to be scriptural and important—and silence, where it is hardly consistent with the full discharge of our duty. His apprehension, too, that such associations might not prove friendly to peace, either among ourselves or with those around us, has been verified, I fear, at least to some extent, by experience.

In conclusion, I cannot but congratulate the Convention on the improved and improving condition of the diocese. The number of churches is increasing; our schools are doing their work efficiently; the meetings of the clergy in district Convocations have been followed by the divine blessing; the confirmations during the past year have been materially larger than in the preceding; there is a better attendance, in many parishes, on public worship, and the manner of conducting the service is more spirited and more exactly conformed to the requirements of the Prayer-Book. These I am rejoiced to believe are but indications of a deeper and more healthy religious feeling, which implies a growing sense of our responsibilities in respect both to God and our neighbor. When I state that in a few parishes in this city, a sum ranging from $50,000 to $100,000 has been paid or pledged within the last eight months, simply towards the removal of indebtedness, and that several of these same parishes have meanwhile contributed liberally towards church extension in this county and state, and even beyond their borders, I find in this fact a reason why we should thank God and take courage. May this good spirit extend, and may it be accompanied by all the other fruits of an earnest and steadfast faith. In our common efforts to build up the kingdom of Christ and dispense happiness among all for whom He died, may we reap a common reward. May our hearts be drawn together. May

our views of divine truth gradually be assimilated; and where differences of opinion are inevitable, there may we strive after the charity that thinketh no evil, that vaunteth not itself, that is not puffed up, but hopeth all things, believeth all things, endureth all things. Charity alone is that which never faileth. Now we see through a glass, darkly; but the time is coming, when all who love our Lord Jesus Christ in sincerity will see face to face. Now we know in part, but then shall we know even as also we are known. And now abideth faith, hope, charity, these three, but the greatest of these is charity.

XIII.

PERVERSIONS TO ROME.

(From the Address of 1847.)

It has been my melancholy duty to record the displacement of one clergyman of this diocese, during the last year, in consequence of his having exchanged his relations to this Church for membership in the Church of Rome. I have no desire to indulge in any unkind reflections either towards him or towards the religious body with which he has become connected. To their own Master they stand or fall. But I trust I may, without impropriety, refer to this event as a reason for renewing my dissuasive from speculations, which though begun, sometimes, in thoughtlessness, and sometimes in an over fond pursuit of what calls itself Catholic, is but too apt to terminate in rejecting the very first principles of true Catholicism. I rejoice in the assurance that there is in this diocese a prevailing and deep feeling of allegiance to the Church as it is, in its liturgy, its government, and its articles. This allegiance will

continue unimpaired, and will grow into a yet more controlling sentiment, if we allow the provisions which our Church has made for the edification of its members, and for the conversion of sinners, to work themselves out in a moderate and judicious manner. At such a time we must, as it seems to me, be content to recognize practically the broad and comprehensive principles on which the Reformation and reorganization of the Anglican Church were conducted, and thus be tolerant of diversities in doctrine and practice which have always prevailed, and which are not likely to disappear, except before the fires of a ruthless intolerance. We must recognize also that wise reference, as well to the principles of Scripture as to the condition and institutions of our own country, which governed the founders of our American Church in their revision of the Prayer-Book, and in their code of ecclesiastical law. We must be willing to leave to Churches more superstitious, and as we believe, less pure,—usages, which, though they may have the sanction of antiquity, are inconsistent with that simplicity which we have been taught to love; or which having been made directly subservient to gross errors, or, having become inseparably associated with such errors in the minds of a large portion of the Christian world, were on that account wisely laid aside by the early Reformers. We must strive after so much uniformity, even in externals, as will exhibit the unity and decorum of our system, shunning the extreme of pomp and pageantry on the one hand, and of slovenly negligence on the other. We must multiply the means of grace in public, but without withdrawing our people from the indispensable duties of the closet and of the family altar. We must encourage reverence for the Sacraments, but not at the expense of reverence for that ordinance of preaching Christ and him crucified, which has been the great instrument of winning souls to God. We must endeavor to draw deference and affectionate regard towards our office and our persons, rather by our zeal and

engagedness, than by doubtful theories of priestly authority. We must be willing to admit the indefeasible right to think, which pertains to every human being, while we combine with the admission of that right, clear views of the fearful responsibility which attaches to all who wantonly abuse it. We must cultivate gladly in our people the disposition for which the Apostle commended the Berean Christians, and on account of which he pronounced them noble—the disposition to search diligently the Scriptures of eternal truth, and to search them that they may learn whether the instructions which issue from our lips are in conformity with the mind of the Spirit. At the same time we must endeavor to train them up in a dutiful reverence for the authority and requirements of the Church to which they belong, and urge them constantly, that avoiding foolish and unlearned questions, they may endeavor to give full effect to her admirable provisions for the training of the young, and for the instruction and improvement of their own souls, neglecting none of her clear directions for the observance of the greater festivals, for the catechizing of children, and for the due and decent administration of her worship and offices.

(From the Address of 1853.)

In our chequered lot, unalloyed prosperity is not to be expected, and by those who consider well the exceeding frailty of the human heart, it will hardly be desired. Our adversities chasten pride and self-confidence, and our difficulties stimulate to higher exertion. This discipline of trial is not withheld from our Church in these days. Both in our own and in our mother Church, there is much to excite solicitude, much to provoke to greater faithfulness in prayer, to more of humble, self-sacrificing labor. Questions, which agitate the Anglican communion, transfer themselves quite too easily to this country,

and hence it is that controversies, which in that Church, have owed much of their recent virulence and depth to local and political considerations, have been the occasion, in this country and in our communion, of unnecessary disturbance. It is not to be denied, however, that questions touching the constitution and working of the Christian Church have revived everywhere with unwonted power in these times, and that they demand calm and wise treatment. They have proved too unmanageable for some of our former associates, who have sought rest from the vexing storms of doubt and controversy, in submission to a power which claims to be the infallible expounder of doctrine and duty, but which usually relieves perplexity by extinguishing freedom of thought. These perversions have been much less frequent here than abroad, and less common in this diocese, I am glad to say, than in some other parts of our American Church. They are confined, for the most part, to the clergy, and are to be regretted, mainly, as indications of an unsound temper of mind and habit of thinking among a portion of that body.

If they are referred to now, it is not for the purpose of denunciation. These misguided brethren have gone out from us, because they were not of us, and we should accept their departure as cheering proof that no man who holds anti-protestant opinions can, with a good conscience, remain permanently in our fold. Their power to do us material harm ceases when they declare themselves; and, for my own part, I hold them in much higher estimation when they manfully meet the consequences of their opinions, than while they remain repeating, with baited breath, their professions of allegiance, and insinuating doctrines, which, till lately, no one supposed could be compatible with loyalty to a reformed communion. We may well mourn, however, that instead of accepting the Reformation as a blessing, and planting themselves on the liberty and the simplicity of doctrine which that event gave back to the Church, men of

thoughtful minds and devout lives can be found, who pine after the spiritual bondage and the superstitious worship which our fathers were unable to bear. One reason is to be found, I apprehend, in the fact that, in our age, intellectual activity is greatly in advance of moral earnestness, and the consequences are seen in fluctuations of opinion and in a restless spirit of speculation, which are little consistent with a high-souled devotion to the work we have to do. In religion, too, as elsewhere, the æsthetical element is claiming more consideration than properly belongs to it, and sacred art, instead of being a useful auxiliary, or a serviceable handmaid, is too often exalted into a tyrannical mistress. At such a time, men, weary of unexciting duties, and simple, but glorious verities of the faith, languish after a pompous ritual and a sublimated but sensuous piety. They rebel against the ordinance which makes faith an exercise and trial of the moral nature, by surrounding it with difficulties; and they betake themselves to a superior, who arrogates absolute supremacy alike over intellect and over conscience; or, sad to tell, they are too frequently borne by a critical and skeptical spirit to question the claims of all positive religion, and to substitute for it a merely subjective Christianity, or some phase of blank and cheerless unbelief.

What is the remedy for this disease? So far as it manifests itself in a medieval or Romeward tendency, we are not to cure it where it exists, or prevent its appearance where it does not, by defending or extenuating the mischief so long as the pervert remains in the Church which he has ceased to love, and overwhelming him with reproaches the instant he quits it. The earliest approaches to an insidious will-worship and a disguised Romanism, should be guarded against. Habits of thinking and speaking, which are but too prevalent, in which the Church is more prominent than her Head — sacramental grace more insisted upon than holiness of heart and life—zeal for shibboleth substituted for zeal in doing and suffering God's

will — outward unity put before fellowship of the spirit in the bond of peace—the liberty wherewith Christ has made us free, repudiated for a bondage to ordinances, and for prostration of mind and soul before some imaginary or self-constituted vicegerent of Heaven;—this style of thinking and speaking is often the unconscious occasion of these defections, and against it, therefore, we ought ever to watch. Should grave doubts ever seize us as to the validity of our commission, and the claims of the Church to which we belong—should we ever come to hanker after the private confessional and the sacrament of penance—after more power and less responsibility for the clergy, and more responsibility and less liberty for the people —in such case, we should know that we are in imminent danger; and, if ministers of the sanctuary, we should forthwith be resolved of our doubts or suspend our ministrations. To doubt is not necessarily to sin; but to doubt and yet eat, to hover for a long time between two such systems as that of the Papacy and our own, and then to pass, in a single day, from the most sacred offices of our communion to the obedience of one which brands her with anathemas, and casts her relentlessly out of the pale of hope—this is a course, which no sophistry can shelter from the scorn of good and honorable men. I venerate the talents, learning and zeal of some of those who have taken this course; but neither zeal, learning nor talent, protects men from the gravest errors of judgment and the sorest derelictions of principle, and where such gifts are combined with recreancy to virtue, they only merit our sterner reprobation.

On the other hand, let us not, in attempting to shun one class of dangers, expose ourselves to another. They greatly mistake, who would arrest defections from our Church by discrediting its peculiarities. The positive institutions of Christianity are a real and a most essential part of it. So long as we profess to regard these institutions, as shaped by our communion, to be Scriptural and edifying, so long we

are bound to recommend them to the respect and observance of our people. The inward and spiritual grace is not to be implanted and strengthened, in ordinary cases, without the outward and visible means; and it is surely wiser and safer, as well as more dutiful, to cling to means which are appointed of God, or directed by the Church to which we have pledged our allegiance, than to resort to others of our own invention. In presence of such grievous defections, as we are compelled to witness, we are prone to think that the further we recede from that which probably occasioned them, the nearer we approach to the truth. Hence these events are apt to produce their opposites, and we have the unseemly and pernicious spectacle of two opposite currents of opinion and practice setting violently through the Church at the same time.

At such a juncture, they who love and would promote the principles of the Reformation, must profit by the hard-earned experience of that period. Pertinacity in pressing points of doctrine the most mysterious and unpractical, with stiffness in regard to clerical dresses, and to other questions of observance equally insignificant, gradually produced in our Mother Church a reactionary school of theology, which soon lost the confidence and respect of the English people, and helped to involve throne and altar in one common overthrow. Zeal for truth easily degenerates into intolerance; zeal for liberty into insubordination.

The times call for reverence towards the well-tried opinions of our fathers, and towards the golden mean which they adopted in doctrine and worship. It calls also for true Christian freedom, in so adjusting our preaching, our worship, and all our services, as best to move the minds with which we are called to deal. That some changes might be made in our services, especially in those appointed for certain seasons, and in the Calendar of Lessons—that larger liberty might, with advantage, be accorded to the clergy, in adapting their ministrations to extraordinary emergencies—and that such changes need touch no important question

of faith and practice, will probably be admitted by most persons who have considered the subject. What, however, is most needed, is a frank and cordial working out of the spirit of the Church, in all her essential elements as Evangelical and Catholic—as combining liberty with order—as securing spirituality, through the faithful use of instituted means—in one word, as giving to the Word and Sacraments, the discipline and worship of the Church—each its due place and proportion. He does little service to the Gospel, at such a time, who faults our usages, who ignores, as far as he can, the time-honored, commemorative observances of the Church, fomenting suspicion among brethren, and swelling the cry of indiscriminate denunciation against all who fail to adopt a similar laxity of opinion and practice. If it shall be the privilege of any of us to win back to the simplicity of the faith minds that are perplexed, it will be theirs who combine the faithful preaching of Christ with unfailing charity, and with a devout observance of all those means which the Church has established for the conversion of sinners and the edification of the faithful.

In concluding, let me remind you, brethren, that the times call for action more than for disputation—for prayer more than for recrimination. As against the allurements of an aspiring Church on one side, and the blandishments of a subtle, specious skepticism, which is rapidly undermining the faith of many, on the other—we need less of declamation, less of vague denunciation, but more, much more, of faithful study, of kindly, all-conquering labor. The foes with whom we are called to contend, cannot be outdone in railing and disputing; but they can be surpassed in diligence, in knowledge, in meekness, in loving and untiring zeal for the best interests of men. Says an ancient apologist (Justin Martyr), "The Lord requires of us, through the might of patience and gentleness, to entice all men out of the disgrace of their corrupt desires." "The witness," adds an historian of the

early Church,* "which genuine Christians gave of their Lord, through their conduct—the healing power of the Gospel, which revealed itself in their life, was a most powerful engine in the conversion of the heathen." We live in an age of active beneficence, and they who would supersede our ecclesiastical system by another, as well as they who would replace all church systems by one self-constituted, whether with or without the Bible—all agree in this, that they promise to abate the evils of life, and to make men happier and better than they now are. At such a time, it surely behooves us to be up and doing. Ours must be no holiday—no mere Sunday religion. It must aim, by its teaching and influence, to interpenetrate with a true Christian leaven, all the callings and relations of life. It must breathe into us a large-hearted charity, which has a tear and a helping hand for every form of suffering and sin. It must seek to regenerate all that is corrupt, and revivify all that is effete in our own principles and practice, and in the principles and practice of those to whom we minister. It must spread over our daily lives the sunshine of love, and peace, and thankfulness to God. It must make us swift to hear, slow to speak, slow to wrath—reluctant to think or speak evil of brethren, and diligent in doing good to all men, as we have opportunity. When Christians lead such lives, they triumphantly vindicate the truth as it is in Jesus from the misconceptions of the erring, and the misrepresentations of the unfriendly. When churchmen exhibit their devotion to their Church by such labors of love, and such lives of sanctity, they need fear neither the violence nor the arts of the most unscrupulous adversaries—for, if God be for us, who can be against us?

* Neander.

XIV.

NOTICE OF GENERAL CONVENTIONS.

(Of the Convention of 1853, from the Address of 1856.)

The proceedings of the General Convention, held in New York, in October last, are likely to form an era in our ecclesiastical experience. Not the least noticeable feature in its deliberations was the spirit of frank and fraternal co-operation which seemed to prevail through all its sessions, and which was clouded by few of those signs of preconcerted and organized action, which sometimes augur much better for the triumph of parties than for the success of great principles. But what must endear that Convention still more to the Catholic Christian and philanthropist is the broad sympathy with which it was disposed to regard every movement that seemed to promise increased efficiency to our Church, in her grand work of saving souls. The request, from the House of Clerical and Lay Deputies, that the Bishops would prepare, for use on Missionary and like occasions, a form of prayer for the increase of the Holy Ministry, according to the command of Christ, "Pray ye the Lord of the harvest that he would send forth laborers into His harvest"—the profound sense of past delinquencies which was expressed, in respect to the proper support of the Clergy, and the inducing of pious and properly qualified young men to enter the ministry—and the earnest desire universally manifested that our Church should forthwith greatly enlarge her means of dealing with the ignorant and irreligious within her own borders, and spread her blessings much more bountifully over the heathen world—these were signs of spiritual life which were not to be mistaken, and which may well fill our hearts with gratitude and hope.

In addition to the establishment of the Episcopate

at two points on the coast of the Pacific, three other measures were adopted which are likely to impress themselves permanently on the history of our American Church. The first of these is, a Resolution of the House of Bishops, referring to a commission of six of their number, a Memorial of sundry Presbyters, in respect to the present position and working capacity of the Church. That memorial earnestly requests the Bishops to consider whether some means may not be devised to enlarge the operations of our communion, to adapt her better to the peculiar work of the Lord in this age and land, and to enable her to aid more effectually in restoring outward unity and the spirit of true brotherhood among those who name the name of Christ. No graver and more important question could possibly be presented to the Fathers of the Church, and none to which they ought to address themselves more calmly, more patiently, or more prayerfully. It will take time before we can even measurably grasp its magnitude. Still more time may be necessary before some good men will recognize either the expediency or the propriety of raising such inquiries; and long and laborious consideration will be necessary before any great and wise measure can be matured, or, being matured, can be commended to the confidence and good-will of the Church at large. The Spirit that presided in the councils of the blessed Apostles could alone have inclined the hearts of so large a portion of the Bishops to look kindly on this movement; and it ought to be our prayer that the same Spirit may be abundantly vouchsafed, until a greater and more effectual door shall be opened for us to the hearts of men, and until, as a Church, we can in all meekness, and yet with all power, become the instrument of healing those grievous wounds which pride and error have inflicted on the visible body of our Lord.

There is another feature in the action of our last General Convention which may properly be regarded,

as it seems to me, with less of complacency. I refer to the tendency to enlarge more and more the action of that Convention, to the exclusion of Diocesan and voluntary agencies. It was manifested both in what was done and in what was only proposed. Among the Canons and joint Resolutions adopted, are two which contemplate vesting in the General Convention a control over the charities of the Church quite beyond any which has been proposed hitherto. In the infancy of our organization as a national Church, one of the first measures adopted was the division, between the Dioceses interested, of a Common Fund for the relief of the widows and orphans of clergymen which, in their feebleness, these Dioceses had held jointly. This measure has always commended itself to my judgment as a wise one. The action of the last Convention looks in the opposite direction. It provides for the establishment of two great Central Funds, to be dispensed by a small number of Trustees, holding their places at the pleasure of the General Convention. One of these is a Fund for Bishops in Missionary fields, in new and nascent Dioceses, and in regions where the Church is not yet organized. The other, instituted by a joint Resolution which intrusted it to the charge of seven Trustees of the Diocese of New York, is a Fund for aged and infirm clergymen, and for the widows and orphans of deceased clergymen, throughout the whole Church. This policy, while it seems to contemplate a reversal of that which prevailed in 1797, is a material advance upon the one which, in 1835, disbanded the General Missionary Society, and constituted the General Convention the Church's organ for the work of Missions.

Few dispassionate persons will now contend that that experiment has resulted auspiciously either for the Church or for missions. It took the cause from the hands of those who loved it, and who were drawn to its service by the special interest they felt in its success, and transferred it to a body which meets but once in three years, which then assembles for a dif-

ferent purpose, and which does its proper work of legislation imperfectly, because it deliberates in great haste, and with little previous preparation. It ignored one of the fundamental, and, in my opinion, one of the most valuable, features of the American Church—its voluntary element, whereby individuals can, by spontaneous association, originate movements which contemplate the establishment of churches and the promotion of various charities—those movements being subject of course to proper scrutiny from the authorities of the Church. The action now contemplated is obnoxious to the further objection that it proposes to centralize, at some one point, a vast fund, which, if divided between several local centres, might be dispensed with a much better knowledge of the wants and rightful claims of those interested. It invests a small number of individuals, belonging to that grand centre, with a power over the comfort of Bishops and disabled clergymen, and over the sensibilities of pastors who anticipate the day when their families may be bereft of their presence and support, which power is favorable neither to happiness nor to personal independence. Too often, moreover, eleemosynary foundations thus established at a distance, encourage in clergymen expectations of relief from abroad, which insensibly weaken the ties that ought to subsist between them and their own parishes and dioceses, while they relax that lofty spirit of self-reliance and trust in God, which are, after all, a clergyman's best resource. Where there are well-established parishes, they should not be tempted to imagine that a small contribution to a great national fund can excuse them from the paramount duty of providing not only for their minister while he lives, or is capable of service, but also for those who are dependant upon him, and whose claim is only enhanced by his death or disability. The Church of the Epiphany, in this city, in raising a fund of nearly $10,000 for the family of its late rector, has manifested a spirit which, if properly diffused through our

church, would be worth to the clergy many times more than any fund which the General Convention can collect, though it be reckoned by millions. Indeed, just in proportion as such a fund gains a mammoth size, its application becomes a trust too delicate and too momentous to be held by popular deliberative bodies, or by a few of their agents. Voluntary associations, with corporate powers, would appear, on every account, a safer depository for such trusts; and these associations ought to be multiplied, with the extension of the Church, till each diocese, or each cluster of adjoining dioceses, has its own provision for the purpose. The claims of missionaries and of pastors, in new and feeble portions of the Church, can sometimes be met by institutions already established in older dioceses. Where this is not the case, some general provision is much to be desired; and if the efforts now authorized by the General Convention be limited to such instances, and be regarded as temporary and provisional, they may well command our warmest sympathy and co-operation. If, on the other hand, they are to indicate the settled policy of the Church, and of the General Convention, we may, in that case, apprehend a recurrence of, in addition to others, those difficulties, not less serious, which have beset our missionary operations, especially in the domestic field, for the last fifteen years.

I shall be slow to urge dioceses to scrutinize closely the extent to which the General Convention absorbs the legislative functions of the Church. The analogies assumed by the founders of our general church system, between it and the Federal Constitution of the United States, are not exemplified in practice. The subjects on which dioceses legislate are few in number, and, for the most part, insignificant in character. But moderate discretion is exercised by them under the authority of law even within their own limits; and that discretion was narrowed by the action of the last General Convention. The details of our worship, our government, and even of our prac-

tical beneficence, are in the way of being arranged for us by a body which, in attempting to legislate for all parts of a vast country at once, must necessarily overlook the peculiar wants and capabilities of each different section of it. A proposition is now before the General Convention to establish ecclesiastical provinces and authorize provincial councils; and the time is evidently not distant when some such measure may become necessary. When that time arrives, the proper functions of the General Convention will require to be more clearly defined, and the proper powers and rights of dioceses in respect to legislation, will need to be more thoroughly understood. In the early stages of our ecclesiastical history, union and co-operation were so important—the individual dioceses were so weak, and discord and anarchy so imminent—that a central power to organize, combine, and direct, was indispensable. There is always a tendency, however, to transform temporary emergencies into a standing necessity, and to make that a ruling and all-absorbing principle which, in the beginning, was in some sense but a provisional expedient. The union of our churches I hold to be an inestimable blessing; but it will be permanent and salutary, just in proportion as the central powers vested in the General Convention are asserted with moderation, and all matters which can be best regulated by diocesan or provincial action remitted to those quarters. I make these remarks now because, most happily, our ecclesiastical sky is serene and bright, and such suggestions are, in the same proportion, less likely to be misapprehended or perverted. No one will be more prompt than myself to practise and recommend a respectful obedience to the authority of the General Convention; but such obedience does not preclude us from subjecting particular measures, or a general policy, to the scrutiny of calm and impartial criticism, since it is only through such criticism that we can prepare the way for wiser counsels.

In closing this address, I would ask you, brethren,

to unite with me in unfeigned gratitude to God for the blessing which he has vouchsafed to our past efforts, and in the firm determination that our labors and sacrifices hereafter shall be still more worthy of His acceptance. The future which is before us in this diocese is big with results that must crown us with honor, or cover us with shame. Our state possesses within itself the elements of more than imperial greatness. Those elements are about to be developed with a rapidity and grandeur for which few of us are prepared. The next ten years must, in all probability, add more than a million to our present population. We shall then have, within the limits of this Commonwealth alone, more people than all that the States of the American Union, taken collectively, contained at the era of the Revolution. Are we prepared to do justice to the rightful claims which that population will have upon our communion? For the souls that even now are resident within the geographical limits of this diocese, are we doing all that we might, or all that we should? In the presence of such spiritual necessities, existing or impending, does it become us to appeal to the Searcher of hearts with feelings of self-complacency? More clergymen, with ampler endowments—more enterprise, and a more generous spirit of self-sacrifice on the part of Bishop, ministers, and people—more District Missionaries to visit the scattered members of our flock, to build up decayed parishes, and to organize new ones as God may furnish opportunity—arrangements by which lay-agency can be employed more largely in extending the borders of the Church, and giving efficiency to existing parishes—Sunday-schools more thoroughly identified with parishes and with our Church services, with more active supervision from pastors and parents —greatly increased effort in behalf of education in schools of every grade and name, whether public or private—a resolute purpose to present to young men more attraction in our Bible classes and Public Services and other parochial operations, and to supply those

of them who are without immediate supervision from parents with all the guards of a wakeful but judicious Christian sympathy—a greatly increased consecration of our pecuniary gains to the work of the Lord;—here are means plainly indicated to us by the finger of Providence. They are within our reach, and on the humble and persevering use of them we may be assured of God's abundant blessing. If the progress of the last ten years has been full of encouragement, let that of the next ten demonstrate that we are animated by a still higher enthusiasm, and are bent indomitably on nobler results. Let our supplications to the Lord of the Harvest never be wanting that He will send forth more laborers into His harvest. Let prayer be made of the whole Church continually for a new dispensation of zeal, love, and self-devotion, that all our people may labor together more fervently as with one mind and one heart. Let us see to it that the conscientious and open-handed liberality, which alone can make it safe, keeps pace with our almost boundless prosperity in material pursuits. And never will it become us to say that we have done our duty to this Church of our affections, till she shall have vindicated for herself her true position as the best Benefactor of men and the meekest and most devoted of the servants of Christ.

(Notice of the Convention of 1856, from the Address of 1857.)

The meeting of the General Convention of our Church, which took place in this city in October last, deserves some notice. The opportunity which was afforded to those of our people who reside here, to "use hospitality" was handsomely improved. The members assembled from all parts of the Union, in the midst of profound political and sectional agitation; they yet conducted their deliberations with calmness and dignity. They addressed themselves exclusively to ecclesiastical matters; and in what was done, as

well as in what was left undone, this great National Council is likely to rank well with those that have preceded. The precise boundary that ought to separate diocesan and general powers, presented—as under such a system as ours, it often must—some questions for serious consideration. On a corresponding occasion, some time since, I expressed my conviction that diocesan action had been, in some respects, too much restricted by the legislation of the General Convention, and that there has been too much disposition to concentrate power in that body. I hold that opinion still. But in the administration of *discipline* it must, I think, be admitted that we need some provision for *appeals* beyond diocesan courts, both to afford remedy in cases of actual injustice, and to impart unity to our doctrine and discipline. The last General Convention passed one important measure looking to that end, and others will doubtless follow as fast as they are greatly needed. Meanwhile everything seems to counsel to abstinence in respect to radical changes—especially such as contemplate the embarrassment and restriction of diocesan action. Measures are easily proposed, but to mature them with a fulness and breadth adapted to the vast and diversified wants of this extended country, is exceedingly difficult; and hence, the expediency of remitting to dioceses whatever needs special adaptation to its local or other necessities.

In the House of Bishops, the *Memorial* movement occupied considerable time, and was disposed of in a way which is likely to give satisfaction. The opinion expressed by the bishops, respecting the use of the Prayer-book, under certain peculiar circumstances, will bear its fruits gradually. I have been glad to find that the clergy of this diocese manifest no impatient desire to make changes, and that they are not disposed to avail themselves even of an admitted liberty, when it will be the occasion of discontent or heart-burning among others. Our object evidently should be to make the several offices of our worship

more and more loved and appreciated,—to train the children in each parish to an earlier and more intelligent use of them, and to have more constant reference to our church year in preaching and catechizing. These objects being kept steadily before us, all such liberties as are consistent with law, and made expedient by emergencies which must vary in different parts of the country, and in the case of different individual ministers or congregations, will be enjoyed, and yet our liturgy only be raised the more in general estimation, and in the affections of our own people. Should this course be pursued, the time will come when, without discord or confusion, admitted defects in the Prayer-Book itself may be supplied, and more amplitude and variety be given to our ritual. The *occasional prayers and thanksgivings* proposed by the Convention to be added to those we now have, were reached too late in the session to be considered. They will be likely to come up at the General Convention of 1859. Meanwhile, some of them are so much needed, that I shall authorize the use of them in this diocese. It may not be improper to add that the Report on the Memorial, with various papers, in which the subjects raised by it have been ably discussed by some of our elder clergy, and by others, have been collected into a volume entitled *Memorial Papers*. Some of them are so rich in suggestions respecting a clergyman's work, in teaching, pastoral care, and missionary labor, that they deserve to be studied.

In respect to *Church Unity*, the deliberations of the bishops resulted in the appointment of a committee of five of their number, to be entitled the *Commission on Church Unity*, thus indicating their sense of the desirableness of more union among Christians, pledging their willingness to communicate or receive information tending to that end, and providing an organ of communication or conference for this express purpose. The appointment has led already to some useful discussion, and may, through the Divine bless-

ing, help at least to more kindly relations among those who name the name of Christ, if not to ultimate fusion or intercommunion. The distracted condition of American Christendom—to say nothing of it elsewhere—is certainly a calamity and a reproach, and one that through God's blessing, seems to be more widely felt than it once was, and more sincerely deplored. The existence of this commission will serve as the earnest protest of the Bishops of our Church against it, and as clear evidence of their desire to be instrumental in abating it—only through fraternal conference, and without infringing on the rights, or wounding needlessly the sensibilities, of any. Little, however, can be hoped from our agency as peacemakers in the Christian world at large, unless we can point at home to a house with substantial as well as nominal unity—to brethren who delight, as brethren, to dwell together in the unity of the spirit and the bond of peace. There is among our clergy so much substantial agreement, and so little even of unimportant differences among our laity, that continued strife and recrimination would be alike gratuitous and suicidal. Let us, then, *pray* more and more *for the peace of Jerusalem.* Let our strife be who shall most advance the things that make for peace. Whatever breeds mutual distrust or tends to animosities, let us discountenance. In respect to real or supposed evil or error in others, let us be slow to speak, and slower still to wrath. Let us endeavor to recognize and honor all the good we can find in those who are honestly working for souls, and if there are those who will not abstain from evil speaking, whose element is discontent, and contention, and change, let us leave them to their ignoble and unenviable work, with the prayer that God will give them repentance and better minds.

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